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THE
Uninterrupted Succession
OF THE
Ecclesiastical *MISSION*
ASSERTED;
And the APPEAL (in the
PRESERVATIVE against
the Principles and Practices of the
NON-JURORS, &c.)
To the Consciences and common Sense
of the Christian Laity, discuss'd.

Wherein several Antichristian Positions in that
Pamphlet are examined, the necessity of the
Ecclesiastical *MISSION* is proved by the Holy
Scriptures, and the Uninterrupted Continuance of
it (here in *Britain*) from the Days of the Apostles
to this our Age, is Historically deduced.

— And despise Government. Presumptuous are they,
self-will'd: they are not afraid to speak evil of Dignities.
2 Peter 2, v. 10.

— Spots are they and blemishes, sporting themselves with
their own deceivings, while they feast with you. v. 13.

— Beguiling unstable Souls: an Heart they have exer-
cis'd with covetous practises: cursed Children. v. 14.

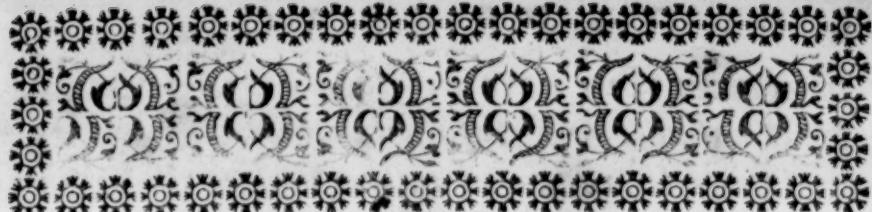
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ERRATA.

Page 6. Line ult. for *thy* read *the*. p. 7. l. 31. f. *Regular*
r. *Regularly*. p. 11. l. 2. f. *Lunatick* r. *Lunaticks* p. 15.
l. 6. f. *partaining* r. *pertaining*. p. 34. l. 17. f. *was* r. *war*. p.
38. l. 16. for *the Usage* r. *this Usage* p. 40. l. 8. f. *whom* r. *who*.
p. 56. l. ult. f. *Anno* r. *Annum*. p. 64. l. 17. f. *Administrated* r.
Administred. p. 70. l. 10. f. *Sodome* r. *Sodom*. *ibid*. l. ult. f. *up*
Regular r. *up a Regular*. p. 84. l. 26. f. *come* r. *came*. p. 86. l. 12.
f. *not in no* r. *in no*. p. 89. l. 30. f. *Crinus* r. *Cyrinus*. p. 108. l.
14. f. *wearied of* r. *wearied with*. p. 110. l. 17. f. *become* r. *be-*
came. *ibid*. l. 25. f. *Ismael* r. *Ishmael*. p. 113. l. 9. f. *Exem-*
plary r. *Exemplarly*. p. 115. l. 8. f. *Wifes* r. *Wives*. p. 121. l.
33. f. *a seeming Sandity* r. *Sandity*. p. 123. l. 35. f. *afterwards*
to r. *to*. p. 125. l. 9. f. *has* r. *have*. p. 131. l. 3. f. *lay* r. *lye*.
p. 135. l. 3. f. *lay their Heads* r. *lay on their Hands*.





THE P R E F A C E.

WHAT which first mov'd me to write the following Treatise, was the Author of the Flying-post's reviving an exploded Opinion, That the Church could subsist without an Interruption in the Succession of its Ecclesiastical Ministers ; and though I was sensible it was not worth my while to take any notice of him, because a very small degree of Reason wou'd be sufficient to discover the Weakness of his Arguments, and the Presumption of his Assertions ; yet, when I saw the same Topicks advanced in a Pamphlet, entitul'd, A Preservative, &c. said to be written by a Person of far greater Note and Esteem ; I was indeed solicitous what might be the Consequences of a great (tho' ill) Example ; (for the World is too often misled by Titles, and too apt to be seduc'd by the Reputation of the Authors,) and therefore I judg'd it convenient to publish my Sentiments of it to the World, to recommend the comparison of these Two together, in order to prevent the influence of the Name, that is fix'd to the Preservative ; and to expose both Per-

formances thus agreeing together in a remarkable Weakness and Insufficiency of Argument.

I have therefore in answer both to the one and the other, prov'd the Succession to be uninterrupted in Fact ; by shewing from whence the British Mission has been derived, and how it has been continued down to our Times : Whereby one may clearly see what an Opinion Churchmen from all Ages have had of the Necessity of it. And because every illiterate Pretender to Controversy has recourse immediately to Scripture in defence, even, of the most monstrous Prejudices, I have shewn, that the sacred Truths of that Book are not of private Interpretation, which is as various as are the Opinions of different Men, but that the constant and universal Practice of the Church is the proper and adequate Rule by which it must be interpreted : For tho' the Holy Scriptures confessedly contain all things necessary to Salvation, yet are there many Doctrines, and those necessary to Salvation, that are not expressed in them, but are to be drawn from them by just and proper Inferences, which Inferences humane Reason unassisted with the constant Practice of the Church cou'd never have deduc'd ; and this is own'd by the Sixth Article, of our Church which declares, that it is not to be required of any Man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation, which is not contained in the Holy Scriptures ; but it does not deny that what can be prov'd from the Scripture, though

though it be not read in it, may be believed as an Article of Faith: And that the Compilers of these Articles acknowledg'd Primitive Practice to be the Rule, by which such Inferences were to be made, no one will doubt, that considers the Church of England's Profession of Reforming according to the Pattern of the Primitive Church: I have also made it appear, that the Objections of both these Gentlemen in relation to the Lay-deprivations in the Reign of Queen Elizabeth, whether true or false, can have no force against the Nonjurors.

Now because the Author of the Flying-post has thought fit to assert, that the Mission convey'd to us from Rome must be Void and Null, because of the vicious Lives of most of their Popes, I shall, to what I have already said, add a Transcript of part of the Twenty Sixth Article, which declares, that For as much as they do not Administrate the Word and Sacraments in their own Name but in Christ's, and do Minister by His Commission and Authority; Therefore the effect of Christ's Ordinance is not taken away by the Wickedness of the Administrators. Here the vicious Lives of the Ministers of Divine Institutions are declared not to binder the efficacy of them, and the reason is given, because this efficacy depends upon the Institution and Promise of Christ: For it is certain that, first, The Piety of the Administrator was not by Christ made any Part of the Institution, and that therefore this is complete without that, and

and if complete, then valid: Nor, 2dly, Any Condition of his Authority, and if no Condition of his Authority, then cannot the want of the first render the latter deficient: And which is still more unfortunate, he must either deny Judas to have been an Apostle, or else vindicate him for the great Sanctity of his Life and Practice, before he can with any Modesty repeat his Assertion, that the viciousness of the Pastors forfeits their Commission, and renders their Administrations invalid: I shall only add, that the personal Purity of the Minister is as precarious a Bottom, as the Intention among the Romanists, and that the confining the efficacy of the Sacraments to such slippery and uncertain means, is indeed a mere human Invention.

But it may perhaps be objected, that, tho' I have sufficiently answer'd this particular, yet have I not thereby vindicated the Succession from Interruption, because I my self must acknowledge, that tho' no personal Imperfection in a Person, to whom the Commission has been regularly convey'd, can destroy the efficacy of the Sacraments, &c. yet will a Schismatical Administration render them ineffectual, because Schism is not personal but affects the whole Church; that, if by Schism a Person so far loses his Commission, that he is uncapable of performing it to the purposes, for which it was given him, so far it must be restored in order to the obtaining the same purposes, but that no Power can restore it, but the same that gave it,

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it, which Power was not visible in the World at the time of the Reformation, because all known Churches were tainted with the same or equal Corruptions, the Consequence of all which is, that the Succession was then actually interrupted: To which I answer, that there is a very wide difference between Invalidity and Ineffectuality; the one is an essential Defect, the other a circumstantial one: Thus a sinful Course of Life will render Baptism ineffectual, but it can never destroy the Right any one has to the Name, nor (upon Repentance) to the Privileges of a Christian; which Privileges the most strict Method of living cou'd never have entitled such a Person to without Baptism: This then is a circumstantial Defect; supposing again he had not been baptiz'd in the Name of the Trinity, or by a commission'd Minister, &c. Then this had been an essential Defect, such as had entirely render'd his Baptism invalid, and left him in the condition of a Person who had never been baptized at all: So that you see when the Essentials are preserv'd, Repentance alone is sufficient for the recovery of those Benefits that were suspended, during the continuance in Sin, but where an essential Part of the Institution is omitted, there the Defect cannot be supplied, but by supplying that essential Omission; which is, by receiving that Holy Sacrament according to Christ's Institution in all its Parts, and not by halves: So in Schism the Exercise of the priestly Office, &c. is suspended, but the Character is not erased: That is

is Indelible, and if rightly received, can never be lost, nor stand in need of being restor'd. The Church is Christ's Body, and those who make a Schism in the Church divide the Body of Christ, consequently those who continue that Schism, continue the division of that sacred Body, but a schismatical Church, and consequently the Schism of such a Church is preserved and upheld by the Administration of the Sacraments, (for without that Administration there is no Church Communion,) and consequently such an Administration is directly in opposition to Christ, and instead of uniting us to him [which is the peculiar and chief Blessing of the Eucharist] disjoins and separates us from him, as it cherishes and continues the division of his Body, and is therefore so far from being Effectual to the purposes of Salvation, which consists in our nearer approaches to God, that it has a quite contrary Tendence, and removes us farther from him. This I think, sufficiently proves the ineffectuality of schismatical Administrations, &c. but we can no ways conclude from thence, that Schism destroys the priestly Character; it is indeed the impeding Cause, the reason, as I have just now shew'd, why the Priest can't effectually exercise his Commission: But if that be regularly and rightly received, the Effects, which were suspected by the Schism, will return upon his Repentance, and leaving the Schismatical Communion for Cessante Causa, cessat effectus, take away the Cause and the Effect ceases:

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We had no Objection to his Administrations before the Schism commenc'd; consequently we can have none after it is at an end. And hence, I think, it plainly follows, that the Heresy and Schism of the Church of Rome cou'd make no Interruption in our Succession, because whatever Imperfections might be charged upon it during the Schism, they are all now vanished, since that, of which they were the effect, is of itself ceased.

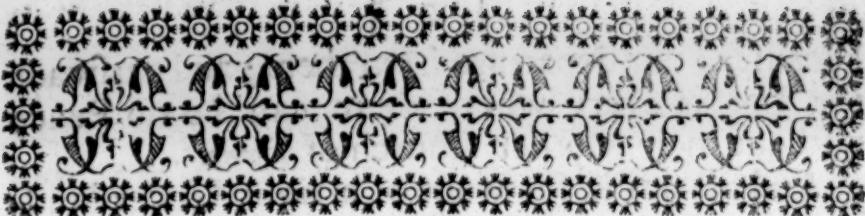
This superficial arguer tells you again, that Two or Three gathered together might Constitute a Church without either Bishops or Pastors: But the Twenty Third Article declares it to be unlawful, for any one to take that Office upon him, unless he be lawfully called to it, i. e. by such Men as the Church has given the Power of sending Labourers into the Vineyard of the Lord. This Article, I think, plainly insists upon a Mission, and not only upon a Mission in general, but from such Men as the Church has given the Power of sending Labourers into God's Vineyard. But this Gentleman affirms a Man may take that Office upon him, without being called at all: In short, he has pretended to write an Answer to the Papists, and to vindicate the Reformers from the Charge of that Church, by Principles (if possible) more destructive, than the Corruptions of Rome it self; They have added their own Inventions to Articles of Faith, and sacrilegiously mutilated the Holy Sacrament, they have advanc'd Heretical Tenets, and

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schismatically impos'd immoral Terms of Communion, but they have perpetuated the Succession, and preserved the Existence of the Church: Whereas this Scribler strikes at her very Being, without which neither Articles of Faith, nor the Holy Sacraments, nor sound Doctrine, nor Communion itself can be preserv'd; he denies Her Succession to have been preserv'd in Fact, and boldly (tho' ignorantly, as I have prov'd) asserts the no-necessity of any Succession at all.

And now let the World judge, what noble Advocates these are for the Protestant Cause, who to establish the Divine Authority of Scriptures, deprecate that very Testimony, upon which we receive them as such, I mean the Consent of the Fathers; who, while they pretend to vindicate the Church of England, reflect upon Her Succession, and contradict Her Articles and Rubricks, and in a Word, who, to avoid the gross Errors and Corruptions of a real Church, would reduce that, to which they pretend to be united, to a State of Annihilation, by denying the necessity of an uninterrupted Mission, in opposition both to the Jewish and Christian Dispensation, and in contradiction to the Promise of Christ, * the Practice of all Churches both Ancient and Modern, and even of that of the Presbyterians themselves.

* St. Matthew 28. 20.



THE

Uninterrupted Succession of the Ecclesiastical Mission asserted, &c.

***** **H**E sad and woful State of this our glorious Church in these unhappy Times, when there are so many Debates, and Contentions, maintain'd by those who assume to themselves the Name of being true Orthodox Members of the Catholick Church, is such as seems to threaten her utter Ruin, by exposing her to the Reproach and Scorn of her Neighbors, and to the Malice and Rage of her Enemies. So that *the wild boar out of the wood is ready to root it up, and the wild beast of the field to devour it.* * Hence it is that the Strong among us are become Weak and Feeble, and the Weak are ready to Stumble and Fall. Those of more Latitudinarian Principles Glory in departing from the Belief of the Catholick Church: And the Dissenters and Sectarians taking Advantage of these Divisions, are glad they now have an opportunity of vindicating themselves upon the account of their departure from the Church; while the Papists buzz into the Ears of the unthinking Multitude, that all these Mischiefs have hapned to us

* Psalm 30. Verse 13.

because of our departure from them ; and perswade the Laicks every where there can be no Peace without their Mother Church of *Rome*.

And all this is for want of a right Understanding of the State of the Controversy betwixt the *Jurors* and *Nonjurors*. I'm of Opinion Church Controversies ought to be manag'd with the greatest Seriousness, Caution and Deliberation ; and its Grounds and Principles are not to be laid down at random by every unadvised Pen. There seems to be one *Cardo quæstionis*, a particular Hinge, upon which the whole stress of the Debate seems to depend : A Pin which those of the establish'd Church alledge, the *Nonjurors* have screw'd too high ; while they say, the *Jurors* are not able to reach to it from the Basis upon which they stand. And indeed, if People will but seriously consider what the stiff maintainers of the Controversy upon the side of the establish'd Church have advanc'd, they'll find that instead of doing service to the Cause they espouse, they have done it much hurt ; and are so far from weakning, that they strengthen the Hands of their Adversaries, by quibbling upon the nicest Points, and affording nothing but frivolous returns to the most solid Arguments.

My Laick Capacity does not allow me, nor indeed am I enclin'd to meddle in an Affair, where both Church and State seem to be reciprocally concern'd : All my Grief is, that in these doleful and unhappy Contests, as I said before, the Church seems to be in the greatest Danger of falling to the Ground : She is as it were like the great Author of our Salvation, Our most Blessed Saviour and Redeemer, ready to be crucify'd betwixt Two ; the Papists on the one hand endeavour to destroy her ; and the Dissenters and Sectarians on the other, use their utmost Force to undermine her ; while she seems to lie bleeding

on

on the Ground, crying out as in the Lamentations, *Is it nothing to you all ye that pass by, is there any sorrow like unto my sorrow!*

Why should they who have eaten her Bread, lift up the Heel against her? Why should those who have suck'd her Breasts, be ready to bite off the Nipple? And why should the seamless Coat of Our Blessed Lord and Master be thus torn in Pieces by the sad and lamentable Divisions and Distractions among his Disciples and Followers? If there be found and solid Principles, by which every good Christian ought to walk, these should be sought after and closely adher'd to: If Heresies arise, they ought to be extirpated; and if Schisms, then it's the Duty of every good Man to perswade the Authors and Abettors of them not to break the Union of the Church, to exhort them to be reconciled to her, and return to her Communion. Thus should all serious good People think how to allay these sad Heats, Dif- fensions and Animosities, stirred up by those who delight in Faction and Division, and who envying the good and welfare of our *Israel*, make use of irritating and reproachful Names; such as *Furor*, *Nonjuror*, *Higb Church* and *Low Church*, *Whigg* and *Tory*; whereby to disturb her Peace and contrive her Ruin.

Thus our Church, which formerly like *Jerusalem*, was builded as a City that is at Unity in it self, † once so famous for her Purity in Doctrine and Worship, for that Order, Decency, and good Government, which is the Glory of all Churches, is now so wofully divided, so far crumbled into Factions and Divisions, that she's like to shiver into Pieces, and be dwindled into nothing: Divisions

fomented and stirred up by scurrilous Libels and Pamphlets, in order to withdraw the Minds of pious and devoutly disposed Souls from her Obedience, and to make them believe there is no such thing as a Church to be relied upon : Among which is that famous Master-piece, entituled, *A Preservative against the Principles and Practices of the Nonjurors, &c.*

And here I crave leave humbly to differ in Opinion from the most of those who have read and considered this Pamphlet, in thinking that it is not probable my Lord Bishop of Bangor should be the Author. His Lordship is a Person of better Sense, greater Endowments, and more Learning, than to be guilty of such a Weakness ; He would not have exposed himself so much to the scandal and reproach of those, who envying his present Happiness and Preferment, would be ready to rejoice at his halting : He would not have disengaged those, who sit at the Helm of Affairs, by settling the Government upon a quite different footing than our wise Legislators did at the Revolution ; by rendering it so precarious as to be continued or altered according as a set of crafty, designing, subtle People should think fit : He would not by becoming a Father of the Church have endeavoured to undermine and ruin her : He would not have stirr'd up the Subjects against the Government so far, as to make them believe they were utterly unconcern'd for the Church, by giving such Encouragement to those who are ready to contrive her Destruction : He would not have been so unmannerly, as to compare the greatest Princes in Europe to nothing but Fools, Ideots and Lunaticks ; nor would he have been so uncharitable, (I had almost said Atheistical,) as to deny the Constitution of our Church, to expose the Doctrines and Worship of it, and with the greatest earnestness declaim upon the Fallibility and

and Weakness of our first Reformers and their Writings upon every turn : Nor lastly, would he have ridiculed these great and glorious Powers and Privileges of the Church, at the rate he has done.

If all this be justly chargeable upon my Lord Bishop of Bangor, what shall we say, *Mirabile visu ! Lamentabile dictu !* This is to unthatch the Church, that he may thatch the Choir ; to rob Peter to pay Paul, and to cry out with the Children of Edom.

*Evertite, ex imis diripite fundamentis, down with it, down with it, even to the Ground ; why should there be any such thing as a Church ? If we suffer it to Flourish, if it be allow'd to Prosper, then all these pernicious Doctrines, all these Machiavilian Principles, all these political Maxims, by which we support our selves, must fall of course, and we shall be utterly undone. But what says the Church ? "The Earth is Weak and all the Inhabitants thereof, I bear up the Pillars of it, I said unto the Fools deal not so madly, lift not up your Horn, for Promotion cometh not from the East, nor from the West, nor from the South ; and she has good reason to complain that Gebal and Ammon, and Amalek, the Philistines with those that dwell at Tyre, have cast their Heads together, and are confederates against her. Assur also is joined unto them : and they have holpen the Children of Lot. But sad is the Doom she pronounces against all such, who say, Tush the Lord shall not see, neither shall the God of Jacob regard it. She prays unto her Dearest Lord and Master who purchas'd her with his most precious Blood, that he would Do unto them as unto the Midianites : unto Sisera and unto Jabin, at the brook Kison : Which perished at Endor : and became as dung of the Earth. To make them and their princes like Oreb, and Zeb : Which say, let us take the houses of God into our possession. **

I say, I have greater Charity than to think this of Dr. *Hoadly*. It is said the Priests Lips shall preserve Knowledge, and from them proceed the Issues of Life ; but this Pamphleteer † must have been no Priest, for from his Mouth have rather proceeded the Issues of Death, in that he has endeavor'd to bereave the Church of her most precious Jewels, and strip her of her finest Ornaments. That Mission which our blessed Lord and most gracious Redeemer gave to her, and promised to continue with his Presence, and the Sanctification of the Holy Ghost, to the end of the World, he sets at naught. “ He can never grant “ for the Honour of God, that it can be uninterrupted, and says it cannot be made appear that “ it was so. He denies that our dearest Saviour deliver'd any Power of the Keys to his Apostles, to be by them convey'd to their Successors throughout all Ages. It seems he does not believe there was Oil always to burn in the Lamps, and never to be extinguished, and Fire upon the Altar never to be put out in the old Dispensation. He does not consider there was a special Commission given to the Tribe of *Levi* to serve lineally and uninterruptedly in the holy Priesthood, being admitted thereto by the anointing with Oil and laying on of Hands : That none were allowed to offer at the Altar but the Priests, nor touch the Ark, or do any service in the Tabernacle, but Priests and Levites. The breach upon *Uzzab* is an exemplary Punishment for such a Presumption. The peculiar Privilege the Apostles had of laying on of Hands upon those, who were to be admitted to thy Ministry : The Directions the Apostle

Paul gave to Excommunicate, and Absolve the incestuous Person ; the several Rules laid down by him to *Timothy* and *Titus*. These methinks, are sufficient to shew this Pamphleteer the necessity of a Mission, the necessity of the uninterrupted continuance of it, and the great Powers and Privileges granted to those who have receiv'd it, and who by virtue thereof are lawfully ordain'd and admitted to the Ministry. And it surprises me to see with how much Zeal and Fervor the contrary is advanc'd in that Pamphlet. Sure the Writer of it does not consider if once the Mission be interrupted, it must fall ; and how can it be restor'd except by a new call from Heaven, which is not to be expected ? So that either the Mission is necessary, or not : If necessary, then it must be uninterruptedly continued from the Apostles ; if not necessary, then a Plough-man has as good a Right to Administer Sacraments, preach and perform all other ministerial Offices, as any Bishop whatever.

And this is a further Argument why it's not probable my Lord Bishop of *Bangor* should be the Author of that Pamphlet. It rather seems to have been written by the Author of the *Flying Post*, or some other Person he has employ'd for that purpose.

This famous, or rather infamous, Person has been in so constant an use of promoting by his pernicious Papers, such Tenets and Maxims, as tend to unhinge all kinds of well and regular constituted Governments, and instill into the Minds of unthinking Readers, such abject and mean Notions of the Christian Religion, that it's a shame he should be suffered to go on in such an unlimited course of villainous Practises. Were any to rehearse what he has spread abroad in his almost daily

Paper

Paper upon that wicked Design, it might swell to a Volume, and weary the Reader: His informing the hired Mob what Badges to wear upon certain solemn Days, in order to excite and stir up Riots and Tumults; his preaching up the seditious Meetings of the Mug-houses, by which the City has more than once been imbroil'd; the dismal Consequences whereof, especially at *Salisbury-court*, are too well known. These without farther Instances are sufficient to shew what a devilish Spirit reigns in him; nor does he halt here, he goes on in casting Affronts upon Ecclesiastical Persons, and bends all the Spite and Malice the Devil or Hell can invent against the Church it self. The feign'd Letter from the B—p of *W——d* to the Primate of *Armagh*, is one Instance of this: And the scandalous Aspersions he cast upon the Ordinations of my Lord Archbishop of *York* is another. And indeed the Publick owes his Lordship many Thanks for so opportunely curbing his Insolence, by making him beg Pardon upon his Knees; and were he always thus taken to Task, and handsome Fines imposed, whereby the Profit of his wicked Papers might be exhausted, then we should hear less of his noise.

We have a signal Instance of his meddling in Church Affairs, in a Letter in his Paper of *October 25th 1716.* which seems to have been penn'd, as I said before, by the Writer of this *Preservative*, as appears from several Instances. 1st, The Scribler denies the uninterrupted Succession of the Ecclesiastical Mission, and calls it a modern Plea; so does the *Preservative*. The Scribler would expose the Failings of the Reformation in Queen *Elizabeth's* Time; the *Preservative* tells us all our Reformers did, was but the effect of Fallibity and

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Weakness : So that there is good Reason to think that Letter has been sent as a fore-runner to the *Preservative*, especially since the Scribler, when the *Preservative* was published, shew'd such a fondness of it, that he gave two large Abstracts of it, hugg'd it as is own Brat, and wish'd, that it might be put into every Persons Hands.

But let us begin with the *Preservative*, and we shall afterwards see how far they agree. By the Preface we are told, that that Treatise is divided into three Parts. In the first the Author distinguishes between the Protestant Branches of the Royal Family, and the Popish, in order to the settling of the Succession to the Crown of *Great Britain* : But he treats the Popish Branches after a most undecent and unworthy manner ; for let the Pamphleteer entertain what mean Thoughts of the Pretender he pleases, and neglect to mention him as he has a mind, the Innuendoes given concerning him * do not at all sute with one of Bishop *Hoadly's* Sense ; for at that way of arguing, there can be no certainty of Kindred, Relations, Consanguinity, Affinity, Progeny, &c. and all kind of Titles or Claims to Succession may be look'd upon as precarious by those, who shall think fit to call any Right, whither Private or Publick, into question, and People may remain Scepticks all their Life : So that if Bastardy be alledg'd, there can be no Proof of Legitimacy, and no Man can be call'd in question for Adultery or Incest. Let's put the Case then, supposing Dr. *Hoadly* to be Master of this fine Caveat ; how do we know that *Benjamin Hoadly* is the Son

* Whether King James really had a Son, whether, if he had, that Son lived ; whether this be he, or another substituted in his room, &c.

of that Person who own'd himself to be *Benjamin Hoadly's* Father ? Whither such an one really had a Son, whither if he had, that Son lived, whither this be he, or another substituted in his room ? Would my Lord Bishop of *Bangor* take it in good Part to have his Birth and Progeny thus called in Question ? And the Author of this admirable Thought, be he who he will, should have consider'd better before he ventur'd to publish a Reflection of this kind ; for by parity of Reason it may be enquir'd whether the Queen of *Bohemia* was King *James I.* Daughter, whether the Princess *Sophia* was her Daughter, and whether she brought forth *George Elector of Brunswick* ? So that we may see into what inextricable Difficulties Men may be brought, who allow themselves the liberty of such a free way of thinking.

But why upon the Pretenders account should the whole Popish Line be so scurrilously treated ? There is certainly some Deference and Respect due to Princes, whither such as Reign over us or over other Nations, as God's Vicegerents on Earth ; and we are not to allow our selves the liberty of thinking so meanly of Them as of our Equals, or those of an inferior Degree : And it's unworthy of any Man of Sense, be his Principles what they will, to compare the Most Illustrious Branches of this our Royal Family of *Great Britain* to Fools : Which of all the Families in *Europe*, or perhaps in the *Christian World*, by an hereditary Succession, (abstracting from the prejudice of rebellious Times and fatal Revolutions of State) can claim the greatest Antiquity. How glorious is it ? How old its Pedegree ? How great ? How noble are the Personages of the undoubted Branches of the Popish Line which belong to it ? and either at present do, or in a short Time may fill the most considerable Thrones abroad ? And shal

apety Writer take the freedom to compare Them to Lunatick and Ideots, p. 19. Ideots and mad People, p. 21. having a natural Madness? p. 26. And therefore his main Point must be, whether the setting aside the Popish Line, be not in truth the setting aside a Line of Princes uncapable to serve the Ends of Government. p. 23. Is not this to speak Evil of Dignities, and to instil into the Minds of People, a mean and low Esteem of Princes, and all that are in, or ought to have Authority?

The *Preservative* does not stop here, but proceeds in perswading the Laicks to have low and despicable Notions of that Body, which ever was, is, and ought to be held in the greatest Veneration and Respect; I mean the glorious Church of Christ. The *Nonjurors*, whom he calls his Adversaries are so much the objects of his Wrath and Malice, that the Pamphleteer, or Author of this famous *Preservative*, is resolv'd to stick at nothing that's Base, Vile and Mean in order to traduce them. He would pull the very Stars from the Firmament, ransack the whole Earth, search into the deepest and most remote Corners of Hell, to find out any thing like a plausible Argument whereby to evince their Topicks and Opinions. In a Word, he's the most positive asserter of sophistical Arguments and quibbling Positions, that ever I read off: As a Proof of all which I offer the following Citations.

" The Church is made a principal Part of the
 " Argument; The Words, Unity, Schism, Altar,
 " Excommunication and Damnation, are
 " thrown about in such a manner, as to confound
 " the Understandings of honest Men of low Ca-
 " pacity, to excite the Rage of the Tumultuous
 " and Wicked, and to be Engines of Destru-

“ *ction in the Hands of the Designing and Crafty,*
 “ *as well amongst Papists as others.* *

What devilish Squibs are here thrown in to frighten the unwary Mob, in order to disperse them, and make them wander and run every where from the true Asylum of every pious Soul the Church. But observe him further.

“ *But then I will endeavour to do this in such*
 “ *a manner, as to make it a lasting Foundation*
 “ *for you to go upon, and to lay down nothing*
 “ *but what will effectually and for ever be of*
 “ *service in this (the good old) Cause.* †

Is not this Gentleman very sure in a wrong Cause, *viz.* that it is in his Power to perswade the Laicks to go astray. “ We shall find that by their flattering the independent Rights of the Clergy, and exalting their Power; by crying up the Church in general, and treating the other *Diffenters* with Indignity and the like Artifices, they first made their way to the Love and Approbation of those whom they now treat as the worst of Men ||

What! Because the *Nonjurors* have written in defence of a Principle, which those you call High-church-men are willing to espouse, because they judiciously observed the Church could not subsist without it, therefore they flatter'd them; and because out of love to their Souls and the good of the Church, they now endeavour to convince them, that they both have acted, and still continue to act in opposition to that Principle, therefore they make them as the worst of Men! is not this a very just Charge? Indeed they are positive they are not in Communion with one another, and that there is a Schism, which you think is a meer

* Page 2.

† Ibid.

|| Page 10.

Scare-crow, but who are Schismaticks *let them look out that have the Watch.*

“ As I am certain that they make no Proselytes
“ but by contrary Principles, (to those of this
“ Church Destroyer) so these *must* be the best
“ Preservatives against them, and we *must* first
“ destroy their Foundation before we *must* expect
“ what they have built upon it, necessarily to fall
“ to the Ground. *

Positive indeed! (*must must*) An excellent Grammar! I beg Pardon, I formerly spoke only of unthatching the Church, that the Choir might be thatch'd, but now (*ipse dixit*) the Church must be *funditus* rooted out, and we know the Expostulation If the Foundation be destroyed? —

“ It cannot indeed be otherwise, but that the
“ true Method of doing effectual service to our
“ own Cause must be the very Opposite to that
“ which our Adversaries have found most effe-
“ ctual against it. †

The old Work of Forty one! *Solomon* tells us there is no new thing under the Sun.

“ And as for our Adversaries if all that can be
“ said, though from the most evident Principles,
“ cannot convince their Consciences or alter their
“ Conduct, nothing remains I think but to assure
“ *them* that we have an *Illustrious Royal Family*, who
“ both understand and value their *Right* to the
“ *British Crown*, whom neither the Flattery of
“ false Friends, nor the terror of real Enemies can
“ move either from a sacred Regard to their Peo-
“ ples legal Rights and Liberties, or from a sted-
“ fast asserting and maintaining their own *legal*
“ *Powers and Prerogatives* ||

Is not this excellent arguing? If by a confus'd

prolix positive Stile of Language, you cannot bring those you call your Adversaries to your mind, instead of the Power of the Spirit, you are resolv'd to threaten with the Arm of Flesh: *But to assure them, &c.* I should be heartily glad Dr. *Hoadly* was not guilty of all thisaultry Stuff contain'd in that Pamphlet. For I am as positive, as he has been throughout the whole, that what's therein written is most unbecoming any Clergyman, of whatever Degree, and much more a Bishop.

For can it be suppos'd that any dignified with so high a Character could write so far below himself, as to assert " That by the Church of " *England* is meant that Collection or Company " of Men, who at and quickly after the Reformation settled our Worship, our Articles and " Homilies, that these were not only fallible Men " but in one of the Articles solemnly profess " themselves as well as others ; all Churches e- " qually ; all general Councils equally so to be. *

What a handsome Banter is here ? How great is the Advantage this Church Destroyer is glad to take against the Church, because she out of a Principle of Humility and Meekness, in imitation of her Blessed Lord and Master, solemnly, and that by one of her Articles professes an human Fallibility and Weakness, without the assistance of the holy Spirit of God, and the directions of the Scriptures, laid down to us for our infallible Rule of Salvation ; therefore he in an opprobrious manner must throw this in her Teeth, to shew there is no such thing on Earth as a regularly constituted Church, and therefore for the further Information of the Reader I shall transcribe part of the Article Twenty one.

Of the Authority of general Councils.

General Councils. — when they be gathered together (for as much as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred in things pertaining unto God ; wherfore things as necessary to Salvation have neither Strength nor Authority, unless it may be declared that they be taken out of holy Scripture.

And pray what of all this, does this Article contain any thing but what all Orthodox Christians may believe ? And does it insinuate any thing which may hinder any Church from prescribing such wholesome Laws, laying down such necessary Regulations and Constitutions, as may be proper for its own Preservation, and for the supporting that Glory and Lustre in which the Church of God ought to be maintain'd ? And does it deny that this can be done by a Society of Men, though all of them *be not governed with the Spirit and Word of God* ? All that the Article contends for is, that no Collection of Men (as the Pamphleteer terms them) can oblige us to believe any thing as necessary to Salvation, *unless it may be declared, that it be taken out of the holy Scripture*. But all this does not hinder the Councils, the Synods, the Bishops, the Doctors and the Pastors of a Church; every one, or the whole of them from acting within their respective Spheres for the Good and Welfare of the Church of God, over which the Holy Ghost hath made them Overseers.

He's not contented with reproaching his Adversaries with the Articles alone, though compos'd by the representative Body of our Church ; but tells you, that “ they (his Adversaries) of all Persons living, must never reproach you, (Laicks) till they can shew you their Scheme of Church Authority, Sacerdotal Powers, Regular Successions,

" cessions, Authoritative Benedictions and Absolutions, or their Notions of many other Points, " not to have been condemn'd, even with Zeal " by the Church of our first Reformers. *

Let it be done by the Church Reformers ; I hope not by any publick Deed ; and although it were, as himself tells us more than once, they were but weak fallible Men ; but does their condemning it with Zeal invalidate these glorious Powers and Privileges wherewith the Church *ab origine* has been endow'd, no it does not, even tho' the Pamphleteer should add his Spite and Malice to the Composition.

But enough of our Preserver : Let us enquire a little how it fares with the fore-mentioned Scribber, His Umbra who pretends to answer (in his Letter of October 25. as is said) that Popish Question, *where was your Religion before Luther* ; by this, return, *In the holy Scriptures, where yours never was* ; by which he means to cast a Blot upon Papists, Protestants, and every one else, who adhere to any Constitution or Regulation made by the Church, or any Assembly of Church-men, since the penning of the holy Scriptures.

Every Orthodox Christian ought to be perswaded that our holy Religion is contain'd in the holy Scriptures, which are the true and undoubted Rule of Faith and Manners ; but it does not follow that the Prophetick and Apostolick Writers of them had done all that was necessary for the future Regulation of the Church of Christ during their own Life ; and that they had left nothing to be added or done by their Successors. For the Scriptures are like the Pattern of the Tabernacle shewn to *Moses* upon the Mount ; or the Figure of the Temple which *David* by holy In-

piration shew'd to *Solomon*: An exact Rule whereby Christians ought to walk: A solid Foundation upon which the Church of Christ was to be built: A Stay and Support by which it is to be continued to the end of the World. But it does not prohibit the Members of this Church from enacting new Laws, and making new Establishments, to amend what is amiss, and rub off the Rust and Corruptions which have and may from Age to Age creep into and infest the Church, and which could not fail at length to ruin her: Did not God out of his infinite Goodness and Mercy stir up pious and devout People from time to time to repair her Breaches, build up her Walls, and prune her Hedges, by lopping off her preternatural Branches of Heresy and Schism, that the Harmony and Symmetry of all her Parts, her Beauty, good Order and Decency, may the more fully appear; and that the New *Jerusalem*, the Mountain of the House of the Lord, may be seen above the tops of the Mountains, and the Church of Christ may become the Glory of the whole Earth.

Wherefore I cannot conceive what a Notion these two worthy Persons can have of that which is called a Church, since in plain Consequence of these Sentiments they must assert, That whatever Churches had been in former Times planted by the Apostles, whatever the Primitive Fathers had done in their general Councils, whatever godly, learned and pious Divines had done, for the Establishment of the Catholick Church, signifies nothing to them; the Christian Religion as now profess'd, must take its Date from *Luther's* dissenting from the Church of *Rome*, and must have been invisible betwixt that and the Apostles Days.

That I may remove what Prejudice the unwary Reader may imbibe from such unchurched Scrib-

lings, I shall endeavour to shew, That the Inhabitants of *Britain* were Bless'd with the Knowledge of the Gospel long before Popery had a being, or the erroneous Tenets now maintain'd by those of the *Romish* Communion had crept into the Church.

But I must first take notice of the sedulous Endeavors of this Pamphleteer, to destroy the very Essence and Being of a Church; how he leaves no Stone unturn'd until he find wherewith to reproach her, to render her despicable, and ruin her Authority; Being sensible that many of the antient Records of the Church were destroy'd by the Enemies of Christianity, during the Persecutions in the first Two or Three Centuries; he thinks he has found out excellent Arguments against the Possibility of proving the uninterrupted Succession of the Officers of the Church from the Apostles, or that the *Mission* has been by them and their Successors convey'd down to our Days: He tells you "that in Fact there must have been "frequent *Interruptions* in the *Succession* of the "Christian Clergy; that the *Gospel* lays no "Stress upon this Matter; that you imitate our "First Reformers, who scorn'd to take their *Claim* "from such Topicks.----And again, This Regular "and *Uninterrupted Succession* of Persons qua- "lified and regularly ordain'd, is a *matter impos-* "sible to be prov'd, nay the contrary is more than "probable upon all *Historical Evidences* which "we receive in the like Cases. * Thus far the Pamphleteer.

The most Reverend Bishop *Jewel* (says the Scribler) "did not offer to defend our Church by "the modern Topicks of an uninterrupted Suc- "cession of Catholick Bishops and Episcopal Or-

* Page 79.

" dination,

“ dination, because he knew no Catholick Church
“ on Earth could make good that Plea. *

Thus you see how far they agree: Only because the Pamphleteer has had the Boldnes to assume the Name of the Bishop of *Bangor*, he was ashame'd to deny Episcopal Ordination, but left that to the Scribler, who according to his usual Impudence has dar'd to appeal to *Eusebius*, *Epiphanius* and *Irenaeus*, † for the Truth of what he affirms; but let him add *Socrates*, *Sozomen* and *Evagrius* too, and see what he can gain by the Bargain.

In order to answer them both, we shall deduce the Succession of Bishops and other Ecclesiastical Persons regularly Ordain'd, either Immediately from the Apostles themselves, or Mediatly from *Rome* and the *Gauls* now *France*; and here I must obviate an Objection that will probably be madē by the Pamphleteer concerning Tradition, because he seems only to rely upon *Historical Evidences*. If you, says he, rely upon Tradition, or if that be of force, in what materially relates to the Church, then the Church of *Rome* has a very good Plea for all the Innovations she has introduc'd from time to time.

To this I answer, that a pretence to Tradition is no Tradition, and that if the Church of *Rome* could produce a Tradition Universal as to Time, Place and Persons, for any one of her innovated Practices, we would immediately retract our Charge, and confess our selves the Authors of new Doctrines, &c. But this is not the Case, for they are unable to prove the Antiquity of their Traditions, and consequently of the Corruptions supported by them: By this very Rule of Tradition they are condemn'd; and by this did the

* Page 88.

† Forecited Letter.

first Reformers defend and justify the Reformation ; and therefore we are not to rely upon such Traditions as are pretended to in After-ages ; but on those only that have been receiv'd by the primitive Fathers, who liv'd too near the Times of the Apostles to be ignorant of their Practise, and were Men of too great Integrity to Establish any Advantage to themselves or the Church, upon the ruines of Truth and Honesty. In a Word, during the first Ages of Christianity, there was such an active Zeal for Purity and Orthodoxy, that it was impossible for any broacher of new and corrupt Doctrines to escape Censure, and for any Falshood that might be of ill Consequence to the Church to go undetected ; and we have the less reason to call in Question the Traditions we are now speaking of, because the primitive Fathers of the Council of Nice, and subsequent Orthodox general Councils receiv'd them as true ; but we shall hereafter hear how the Pamphleteer ridicules general Councils, &c. All I shall add at present is, that as any Person who shou'd call in Question the Succession of the several Kings to one another in these European Kingdoms, might be look'd upon as a great Sceptick, and most incredulous Person, even tho' the same had not been upon Record ; so it's certainly most malicious to reflect upon the Church, though she should want sufficient Documents to prove the Lineal and Uninterrupted Succession of her Ministers, since we have the same reason to believe the one as the other.

But to return to the planting of Christianity in *Britain*, I shall shew by the most probable Conjectures, the best Historical Evidences, and sufficiently convincing Arguments, that the Christian Religion was receiv'd here at, or very shortly after, the Days of the Apostles : That it has been ever since continued by an uninterrupted Succession

sion of Bishops and Pastors, and that it was preserv'd among us for several Ages before Popery had a Being, or that this Church was subjected to the see of Rome.

Eusebius, that Historian of the Primitive Church History, who by all Ecclesiastical Writers has obtain'd the greatest Credit, after he has told us that the Apostles had gone to the remotest Parts, such as the *Armenians*, *Parthians*, *Indians*, *Scytians*, &c. Subjoins, that some of them sailed over the Ocean ; * and Sir *Henry Spelman* says, † That *Aristobulus* was ordain'd first Bishop of the *Britains* by the Apostles : Others affirm that *Simon Zelotes* or *Joseph of Arimathea* was the first that converted the *Britains*. Be that how it will, it's most certain, that the planting and propagation of the Gospel here in *Britain*, is more owing to the Eastern than the Western Churches ; which plainly appears by the different Usages of the *British* Church from that of *Rome*, in the Observation of *Easter*, *Tonsure*, Rites of *Baptism*, &c. as is well observ'd by the Reverend, Learned and Ingenious Mr. *Collier*, Mr. *Spinks*, and most of the *British* Ecclesiastical Historians, both of *England* and *Scotland*.

All these Authors seem to be very positive that the Conversion of the *Britains* happned *circa Annum 66. or 67.* and that Christianity still continued here, tho' perhaps not so openly profess'd till *circa Annum 176.* that King *Lucius* sent *Silvanus* and *Medwinus* to *Elautherius* the Twelfth Bishop of *Rome*, to receive Instructions from him, in order to his and his Kingdoms Conversion. Now it is not to be supposed that the Gospel being so early planted

* Ἐπὶ τῆς καλεμένας βετανικῆς νίστα. Euseb. demonstrat. *Evang. 1. 7.*

† Tom. 4.

here no Care was taken to perpetuate a *Mission*, and to continue the Benefits of our Conversion. We read in the *Acts*, † That though most of the Members of the Church had already receiv'd the Holy Ghost by the special descent upon them, and the rest had receiv'd the *Mission* by the imposition of the Apostles Hands ; yet to strengthen such as were sent forth from them upon any special Occasion, and to confirm them the more in the Work of the Ministry, they receiv'd the apostolical Benediction afresh, by Prayer, Fasting, and imposition of Hands. *And the Holy Ghost said separate unto me Barnabas and Saul for the work wherunto they are called. And when they had fasted and prayed, and laid their Hands on them, they sent them away.* || And we are told this Work was not only to declare the glad Tidings of the Gospel to them to whom they were sent, but also *To ordain Elders in every City with prayer and fasting.* Now if the Holy Ghost shew'd such special Care for the planting of the Church, (after the more signal descent upon the Apostles, and Church-men, according to their several Stations and Degrees) as to confirm this *Commission*, is it to be suppos'd the special Providence of Almighty God would not take the same care to continue this *Mission o· Commission*, with her Members, throughout all Ages ? Surely they who presume to think or dare assert the contrary, must be her greatest Enemies ; they ought not so much as to be reputed Christians, nor pretend to any of those valuable Privileges, they who continue within the Pale of the Church, have a Claim to.

But to return, Notwithstanding this *Mission* was so early convey'd by *Rome* to King *Lucius's* Am-

† *Acts 13. 2. 3.*

|| *Acts 14. 23.*

bassadors, (for we read *Elvanus* was ordain'd a Bishop by *Elautherius* and *Medwinus*, a Teacher or Pastor) yet it appears that the *British Mission* convey'd from the Apostles themselves was even at that time continued here in *Britain* too, by the Subscriptions of *Eborius* Bishop of *York*, *Restitutus* Bishop of *London*, and *Adelphus de Civitate Colonia Londinensem*, * at the Synod of *Arles*, which sat Eleven Years before the Council of *Nice Anno 325*. And by their still continuing their old Usage concerning the Celebration of *Easter*, even after the deciding of that Controversy by the Council of *Nice*, as is evident from *Constantine's Exhortation* to the Churches for the Observation of *Easter* upon one and the same Day, where we find the *Britannia's* are mentioned, together with *Rome*, *Italy*, *Affrica*, *Egypt*, *Spain*, the *Gallia's*, &c. † *2dly*, We find that *Athanasius* in his Second Apology against the *Arians* attests, that the Bishops of the *Britannia's* were present || at the Council of *Sardica in Thracia Anno 347*. where he was acquitted, and the *Arians* condemn'd. * *3dly*, The *British Bishops* made a considerable Figure at the Synod of *Arminium Anno 359*. † and Two Years before that, *viz. Anno 347*. *Hilary* Bishop of *Poitiers in France*, in the beginning of his Book *de Synodis*, sends greeting *Britanniarum Episcopis*. By all which appears how early Christianity was planted in *Britain*: That it was done by the Apostles or Apostolical Men: That they ordain'd Bishops to be their Successors, and that the Members of this Church in *Britain*, under Episcopal

* *Sirmund. Concil. Gall. Tom. 1. p. 9. Paris 1629.*

† *Euseb. de vita Constant. l. 3. c. 19. || Pag. 720. Edit. Paris.* * *Sulpit. Sever. Histor. Sacr. l. 2.*

† *Pag. 318. Edit. Paris 1631, which Book was written Anno 350.*

Government, made a considerable Figure abroad ; which *Plea* I hope is made pretty good, (as the Scribler has it) and will not be easily answered by him and his adherers. It's true, we find no mention made of the *British* Bishops in the Catalogue of those who sat at the most celebrated Council of *Nice*. But the Learned Mr. *Collier* is of Opinion some of them were actually there for very good Reasons, as particularly because *Constantine*, (who was at such Pains to give an Universal Summons to all the Bishops throughout the Empire,) would not probably fail to invite those of *Britain* also, in which he had so great a Concern. || We have as good reason to doubt, whether the Bishop of *Rome* was there as we have of the *British* Bishops, because it is not upon Authentick Record, that either he, or any legated from him were there.

But let us further consider the *British* Church as distinct from that of *Rome* : In the first Place it still continued Orthodox as well as the other, both adher'd to the *Nicene* Creed ; it's true the *Arian* Heresy got some footing here, but that was not by the Universal Consent of the *British* Church, no more than of the Church of *Rome*, although some of their Popes were *Arians*, particularly *Liberius* : They only differed in some of their Usages, particularly about *Easter*, as is said, in which these of *Britain* did not acquiesce in the decision of the Council of *Nice*, any more than they conform'd to the Rites and Ceremonies of the Church of *Rome* for some Centuries after this Time we now speak of.

¶ *Collier's Ecclesiastical History of Great Britain*, 1. 1.
p. 28. Edit. Lond. 1708.

For *Anno 429*. When the pelagian Heresy infested *Britain*, we find this Church not contented with their own Endeavors against it, but they likewise sent to *Gaul* for help ; from whence *Germanus* and *Lupus* were delegated to them ; who were very successful in extirpating that Heresy, though it cost *Germanus* Two Voyages for that purpose ; by which we may clearly see what great Correspondence there has been betwixt the *Galllican* and *British* Churches ; as also by *Germanus's* consecrating *Dubricius* Archbishop of *Caerleon*, which was then the Metropolitan of *Britain*, having Seven Suffragan Bishopricks under it. And by introducing here the *Gellican* Liturgy, which consisting of Morning and Evening Prayer, Lessons from the Old and New Testament, *Ambrosian* Hymns, Psalms, *Antiphonatim*, *Gloria Patri* at the end of each Psalm, and other Parts of Divine Service; differing in several Circumstances from those of *Rome* : We may probably conjecture the Liturgy then used in the *British* Churches did not much differ from the present Liturgy of the Church of *England*; * especially, if we consider that several of our Collects and Prayers are the Composure of the *Greek* Church, as appears from *Comber*. † So that upon the whole we may see how far preferable the Liturgical or set Form of Worship is to Extemporany Prayer ; the one being introduc'd by the earliest and purest Ages of the Church, and the other the Contrivance of Two Jesuits *Cummin* and *Heith*, in the Days of Queen *Elizabeth* ; and afterwards preach'd up by the *Roman* Missionaries, on purpose to divide and ruine this Church in the Days of King *James I.* and

* *Collier's Ecclesiastical History*. Vol. i. Book i. Pg. 48.
† *Companion to the Altar*.

King Charles I. (while she was the greatest Bulwark against Popery) and afterwards, in which they so far prevail'd, that they got the Liturgies to be thrown out of the Church *Anno 1637.* in *Scotland*: The Covenant hatch'd, the Church ruin'd, the King murdered, Rebellion, Blood and Rapine introduc'd, and all to procure an inlet to Popery, which prevail'd more during these Confusions than it did when Popery was made the bugbear and became the common Cry; I pray God these unhappy Divisions in our Church at this Day, have not the same dismal Effects, and Popery be not more introduc'd by them than when we were more afraid of it.

Before I quit this Digression, I must further take notice of the Clamour of the Presbyterians, who call the Book of *Common-prayer* the *English Mass Book*, whereas by the foregoing Relations it's plain the *English Liturgy* was in Substance the common divine Office of all the Catholick Church long before Popery had a being, or the Communion Office or Administration of the Blessed Sacrament was by the Papists called the *Mass*. *

But

* *Casalius, de vet. Christianorum ritibus, par. 2. c. 9.* Affirms this Name to have been very much in use in the very first Ages of the Church, and cites divers Passages for the Proof of it; but such as he might have been ashamed to mention: For they are either taken from Greek Writers who know nothing at all of this Word, and so it is owing purely to the Interpreters rendering *Δειλογύια*, or *Σύγχεια*, or some such Word *Missa*, without any pretence of Reason for it, or else from such supposititious Tracts, as deserve no manner of Credit. Whereas on the contrary it is sufficiently known, and not only *Polydore Virgil, de rerum invent. l. 5. c. 12.* and *Picherellus, Opusc. Theol. in dissert. de Missa c. 1.* and *Durantus de rit. Eccl. Catb. l. 2. c. 1.* freely own that

But grant it does agree with the Popish Liturgical Offices in many things, that's rather an Advantage than a Misfortune to the Book of *Common-prayer*, provided that wherein they agree, they be consonant to the holy Scriptures; for the Church of *England* never denied the Church of *Rome* the Privilege of being a Church, all she design'd by the Reformation was to reject such Tenets as were Erroneous and not agreeable to the Word of God; particularly † the Twelve additional Articles

that it is derived from the Deacons dismissing the Non-communicants at the beginning of the Sacrament with an *Ite, Missa est*, Now is the time for you to be gone; but *Cassander* tells us plainly, that this Usage continued in *Gregory the Great's Time*, who lived near Six Hundred Years after our Saviour, *de rebus Liturg.* c. 26. and by consequence *Missa* did not then signify the *Miss*, as it does now in the Church of *Rome*. And this were easily shewn more at large, not only by Testimonies from the laid Pope *Gregory*, but from *S. Augustine*, *St. Chrysoſtome*, *Isidore Hispanensis*, and others; but it's too well known to need that I should insist upon it.

† The first of these Articles is concerning Traditions, Oral as well as others, which they profess most firmly to receive and embrace. And the Council of *Trent* teaches to receive them *pari pietatis affectu ac reverentia*, with the same pious Affection and Reverence, as they do the holy Scriptures. *Sess. 4. Decret. de canon. script.* Whereas the Church of *England* holds, that *Holy Scripture containeth all things necessary to Salvation*; so that *whitsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation*. *Ait. of Relig. 6.*

The Second professes to receive the *Holy Scripture*, but then it must be according to that Sense which *Holy Mother Church* hath held, and doth hold. And those Scriptures too must be understood to contain the *Apocryphal Books* as well as the others. *Whilst in the Name of the Holy Scripture we do understand the Canonical Books of the O.d and New Testament.* *Ibid.*

ticles afterwards Establish'd by the Council of Trent, (which she would impose upon her Members as Articles of Faith,) and retain such as would bear the Touchstone or Test of the Scriptures.

So that it's manifest to every impartial Enquirer how little reason our Church Enemies have to tax

The Third is a Profession that there are truly and properly Seven Sacraments of the new Law instituted by Jesus Christ our Lord, whereas the Doctrine of our Church avers, that there are Two Sacraments ordain'd of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of our Lord; and these Five commonly called Sacraments, that is to say, Confirmation, Pennance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of corrupt following of the Apostles, partly are States of Life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God. Art. 25.

The Fourth about Original Sin and Justification, comes so near our Ninth and Eleventh Articles, that I shall not insist upon it.

The Fifth consists of Two Parts; the former an Assertion that in the Mass is offered a true, proper and propitiatory Sacrifice, for the Living and the Dead: The other is the Doctrine of Transubstantiation. Against the former of which our Church determines, That the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the Quick and the Dead, to have remission of Pain or Guilt, were blasphemous Fables and dangerous Deceits. Art. 31. And against the other, the Article of Transubstantiation; our Church's Belief is, That Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ, but it is repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, and hath given occasion to many Superstitions. Art. 28.

In the Sixth is confess'd, That under one kind only whole and entire, Christ and the true Sacrament is taken. And it's easy to see how far this agrees with the Doctrine of our Church, That both Parts of the Lord's Sacrament, by Christ's Ordinance

tax it with a Charge of Popery, when it so plainly and evidently bears its Testimony against all the Romanists most notorious Innovations: But if any one desire to see this more fully declar'd, he may quickly be sufficiently satisfied, if he pleases but to be at the pains of casting his Eye over the Book of *Homilies*, (notwithstanding all the pains the Pamphleteer is at to decry them) where he will be sure to meet with the same Evidence more at large: After which to accuse the Church of *England* as Popish, or to brand those who stily adhere to what the Pamphleteer calls her peculiar *Doctrines*, with the

Ordinance and Commandment, ought to be ministred to all Christian Men alike. Art. 30.

The Seventh is, *That there is a Purgatory, and that the Souls detained there are helped by the Prayers of the Faithful.* The Eighth, *That the Sainis reigning together with Christ are to be venerated and pray'd to, and their Relicks are to be venerated.* The Ninth, *That the Images of Christ, and the Virgin Mother of God, and other Saints, are to be had and retain'd, and due Honour and Veneration to be given them.* The Tenth, *That Christ has left in his Church a Power of granting Indulgences, and that their Use is wholesome to Christian People.* Against all which Articles our Church bears a full Testimony at once, and in a few Words, saying, *The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints is a fond thing, vainly intended, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.* Art. 22.

The Eleventh contains, *A Promise and Oath of true Obedience to the Pope of Rome.* And the Twelfth, *An undoubted Reception and Profession of all things delivered, defined and declared by the Holy Canons, and Oecumenical Councils, and especially that of Trent.* Against both which I shall only oppose that Profession of our Church, *As the Church of Jerusalem, Alexandria and Antioch; so also the Church of Rome hath eried; not only in their living and manner of Ceremonies, but also in Matters of Faith.* Art. 19.

being

being inclin'd to Popery, is to outface the Sun, and bid defiance to the Sense and Reason of all Mankind.

But to return to the State of the *British* Church thus settled by *Germanus* and *Lupus*, in which it continued in the Orthodox Profession of the Christian Religion, till by an inroad of the Heathen *Saxons*, the whole Country was wasted by Blood, Murder and Desolation, and the Worship of God forc'd to yield to Heathenish Idolatry, and his Church and Servants, the Natives, oblig'd to retire to the Strong holds of the Country, the Mountains of *Wales*; while Strangers and Foreigners inhabited the plain and champion Parts of the Kingdom; yet all this while the Christian Religion was still preserv'd pure, under the Conduct of the Archbishop of *Caerleon*, then translated to *Lindisfarne*, and his Seven Suffragan Bishops; and by the Vigilancy of the Religious Monks, who assembled together at *Bangor* for the more convenient Worship of God, to the Number of above Two Thousand, who served their God purely, and gained their Bread painfully with their laborious Hands.

In such State did this Kingdom remain for several Years, over-run with Paganism in the one Part, and having Christianity purely profess'd in the other, till *circa Annum 600. Gregorius* the Great, Pope of *Rome* understanding sometime before, the piteous State of this Island, by the report of some *British* Slaves brought to *Rome* to be sold, had Compassion on it, and upon the first Opportunity sent *Augustine* a Monkish Abbot, with some of his Brethren, to convert the Inhabitants; for he seems to have been so far a Stranger to this Island, as to be ignorant that the Knowledge of the Gospel had reach'd hither before; for from the Time that *Sylvanus* and *Medwinus* were return'd

turn'd from *Rome*, there does not appear to have been much Correspondence between this Island and that Church, so far were the Popes of *Rome* from claiming any Superiority over these Kingdoms at that Time.

Augustine was very successful in his Mission by converting the Heathen *Saxons*, but unsuccessful with the *British* Christians, whom he would have had submitted to him as Metropolitan, and receive Directions from the Patriarch of *Rome*. For the See of *Rome* did not then claim the Supremacy over her neighbouring Churches; but only as being Patriarch of the Western District of the Empire, she pretended to give her Advice, leaving to every Church the Exercise of her own Privileges within her self. But *Augustine* seems to carry the matter too far, he would have had the *Britains* acknowledge their Dependance upon him and the See of *Rome*, and quit their Privileges as an independent Church, and those Rites and Ceremonies in divine Worship, which they had of a long Time us'd, contrary to the Instructions given him by *Gregory* himself, " who did " not desire him to impose the *Romish* Liturgy " upon the *Britains*; but to select what he thought " fit from the Churches of Christendom, always " preferring that which he judg'd most accep- " table to God Almighty, and suitable to the " Circumstances of the Place. *

The first part of *Augustines* Commission was to Convert and Baptise the Heathens, for being a Monk and only a Priest or Presbyter, he could not ordain others until himself was first consecrated Bishop; and therefore according to the ad-

* Collier's Ecclesiastical History of Great Britain. Vol. 2. Pag. 67. Col. 2.

vice given him by Pope *Gregory the Great*, he went to *France* and was consecrated by the *Archbishop of Arles*. From which is to be observ'd that our *Mission* convey'd hither by *Augustine* is again deriv'd from *France* and not from *Rome*, and *uninterruptedly* convey'd thither from the *Asiatick Churches*; for *St. Polycarp* was ordained first *Bishop of Smyrna* by *St. John the Apostle*; *Irenæus* was *Polycarp's Disciple*; of whom *Eusebius* testifies that he was a *Presbyter of the Church at Lyons*; * that he succeeded *Pothinus* (who suffered Martyrdom in the *Ninetieth Year of his Age*) in the *Bishoprick of Lyons*, † and that he had the oversight of the *Churches in Gallia*, || and we may from thence reasonably conclude the *Bishops of Arles*, afterwards a *Metropolitical and Archiepiscopal See*, so famous for the *General Council* which sat there *Eleven Years* before that of *Nice*, and where the *British Bishops* made so considerable a *Figure*, of which already, I say, we may conclude that the *Bishops of Arles* derived their *Mission* from this *Irenæus*; The usages of the *Gallican Churches* being the same with those of *Asia*, Symbolizing with those of *Britain* and *Ireland*, and continuing different from that of *Rome*, from which she ever continued to assert her *Independency*, as appears by the *Pragmatical Sanction* establish'd by the *General Council of Constance*, which sat *Anno 1414*. and *Basil Anno 1437*. first publish'd by *Lewis*, the *Ninth of France*, and afterwards confirm'd by *Charles VII.* at a *Council at Burgos*, while the *Council of Basil* was sitting; * and though by the *Weakness* of some of their *Princes* this *Prag-*

* *Euseb. Eccles. Hist. l. 5. c. 4.*

† *Ibid c. 6.*

|| *Ibid c. 23.*
1712. p. 485, &c.

* *Howel's Pontificate Edit. Lond.*

matick Sanction is let fall ; yet the Gallican Church still defends her independency upon the See of Rome, and subjects her self only to the Authority of General Councils, as is evident from the Declaration made by the whole Body of her representatives. Anno 1682. †

For the Pall which Pope *Gregory* says he had given to the then present and preceeding Archbishops of *Arles*, that was only a Complement in those Days, and no Token of Subjection, neither was the *Mission* ever inherent in the Dignity of the *Pall*, but only a Mark of Honour first conferred by the Emperors, and afterwards wrested out of their Hands by the Popes, which they bestow'd upon the several Archbishops, and such as they were pleas'd to invest with a Legantine Power. ||

Augustine being successful in converting the Heathens, his next Business was to perswade the Christian Churches already planted in *Britain* to own their Subjection to the See of *Rome*, and to him as Archbishop of *Canterbury*. Several were the Conferences upon that Account, particularly we read of Two Synods, in the Second of which we have that famous Speech recorded by Sir *Henry Spelman*, and delivered by *Donoth Abbot of Bangor*. * *Be it known to you and without doubt, that we are and every one of us obedient to the Church of God and Pope of Rome, and to every true and pious Christian; to love every one in his degree with perfect Charity, and to help every one of them by Word and Deed to be the Sons of God. As to any other Obedience I do not know I owe it to him whom ye call Pope, or that he hath any Right to Challenge or require to be*

† *Regale & Pontificate Edit.* Lond. 1700. p. 293.

|| *Spel. Council. Tom. 1. p. 168. 109.*

Father of Fathers : This Obedience we are rather to give and pay to him, and to every good Christian continually. Besides, we are plac'd under the Government of the Bishop of Caerleon upon Uske, who is to supervise, under God, over us, and to make us keep the Spiritual Way. Augustine by this Speech despairing of Success, is said to have recourse to Threatning, by telling the British Ecclesiasticks, *That since they refus'd to Preach the way of Life to the English, they should have Death at their Hands*, which happned sometime after, when *Alfred* * King of the Northumbrians wag'd War against them, and when Twelve Hundred of the Monks of Bangor unarm'd, and assembled to pray for Success, were for the most part barbarously murdered ; some say by *Augustin's* Instigation. But the Learned Mr. Collier is of Opinion this was broke out after *Augustin's* Death. †

And here we are to take notice of the Articles propos'd in the foregoing Conference ; which were. 1st, That the British Clergy should own Subjection to the See of Rome, and pay Canonical Obedience to the Archbishop of Canterbury. 2^{dly}, That they should all join in the same Usages, as to the Observation of Easter and other Rites wherein they then differed. 3^{dly}, That they should go on in their joint Endeavors, as to the Conversion of the Saxons. Not one Word here of calling the *British Mission* in Question, nor of requiring that the British Clergy should be re-ordained ; which they would not have failed to have done had they look'd upon the *British Mission* as invalid.

This Massacre of the Monks of Bangor hapned *Anno 608. and Anno 634. Aidan* receiving Con-

* Others call him Ethelfred.

† Collier's Ecclesiastical History. Vol. 2, Pag. 70.

secration from the Bishops of the Church of Scotland, his native Country, as being sent by them to Convert the *English* at King *Oswald's* Court, is very successful there: He founded his Episcopal See in the *Holy Island*, and continued the Usages about *Easter*, &c. different from those of *Rome*: From which we may conclude, that the Church of Scotland had received the Apostolical *Mission* as early as that of the Southern Parts of *Britain*, and was regularly established under the Conduct of its proper Governors. We find after this, Three succeeding Bishops in the Kingdom of *Mercia* all *Scotsmen*, or receiving their Consecration in Scotland: * And about this Time of the Day, as is said, even they of the Church of *Rome* own'd the *Scotish Mission* as valid, as appears from *Barronius's* Testimony of this *Aidan*. † *Finnanus* succeeds to *Aidan* in *Holy Island*, and *Coleman* succeeds to him. The Island *Jona* (where *Columbus* was first settled) was then the Metropolis of the *Scotish Church*; Their acting independent of the See of *Rome* gave occasion to that famous Conference between *Willfred* and *Coleman*; *Willfred* alledg'd the Tradition of *Peter* and *Paul* for the Observation of *Easter* at *Rome*, and in all the Churches who did receive their *Mission* from *Rome*; and *Coleman* pleaded for the Tradition of *St. John*. This Conference hapned *Anno 664*.

That I may set the reason of the difference in these Usages in a true Light, and confirm my Assertion, that the *British*, *Scotish*, and *Irish* Churches, receiv'd their *Mission* from *Asia*, and not immediately from *Rome*: Though it had not been by the means of the foresaid Apostolical Men, yet it may be most probably deduc'd from *France*; and

* *Coll. Eccles. Hist. Vol. 2. Pag. 87.*

† *Ibid 94.*

that by the means of the same *Irenæus*, and this my Conjecture, I build upon Two Letters mentioned by the forecited *Eusebius*, whose Testimony in such Matters has hitherto not been much call'd in Question, especially since he informs us the Letters were extant in his Time. The one is from *Polycrates*, who presided over all the Bishops in *Asia*, who continued in this Usage, and the other from the forementioned *Irenæus*; both writ to *Victor* Bishop of *Rome*, who threatned to cut off from the Community the Churches of all *Asia*, for not observing *Easter* according to the Usage of the Church of *Rome*. * *Polycrates* Letter runs thus.

For in Asia the great Lights are dead. — *Phillip one of the Apostles died at Hierapolis, and his Two Daughters who liv'd Virgins to a great Age; and his Third Daughter who died at Ephesus. St. John [the Apostle] who died at Ephesus; Polycarp Bishop of Smyrna and Martyr; Thrasias of Eumena Bishop and Martyr who died at Smyrna; Sagaras Bishop and Martyr who died at Laodicea; all these kept Easter on the Fourteenth Day of the Moon.* — *I Polycrates according to the Tradition of my Kinsmen, — for Seven of my Relations were Bishops, I am the Eighth, I have always celebrated Easter on the same Day with them; I who am Sixty Five Years Old, and have convers'd with the Brethren who have been dispers'd over the World, and have read the whole Scriptures through, am not at all terrify'd.* —

That from *Irenæus* allows the Celebration of *Easter* on Sunday, *Eusebius*'s Words are. † “ There is at this Time extant the Epistle of those who were then assembled in *Palestine*, over whom *Theophilus* Bishop of the Church in *Cesaria*, and

* *Euseb. Lib. 4. Ch. 24.*

† *Ibid Ch. 23.*

" Narcissus Bishop of *Jerusalem* preceded. — Also
 " an Epistle of the Churches in *Gallia* which *Ire-*
 " *næus* had the over-sight off. And again, *
 " moreover their Epistles are now extant, where-
 " in they have sharply reproved *Victor*; among
 " whom is *Irenæus*, having written a Letter in the
 " Name of the Churches in *Gallia* over whom he
 " presided, does indeed maintain that the My-
 " stery of our Lords Resurrection ought to be ce-
 " lebrated only on a Sunday, and then adds.
 The Controversy is not only concerning the Day, but
 also concerning the very Form of the Fast; — Which
 Controversy has not been begun in our Age but a long
 time since. Our Ancestors not being so diligent in their
 Presidencies; propos'd, That as a Custom to their Suc-
 cessors, which was introduc'd by Simplicity and Un-
 skilfulness; and yet nevertheless all these maintain'd
 mutual Peace towards one another, which we also re-
 tain. — And the Presbyters which before Soter pre-
 sided over that Church which you now govern, I mean
 Anicetus and Pius, Telesiphorus and Xystus, nei-
 ther observ'd it themselves, nor did they permit those
 with them to observe it; nevertheless they maintained
 Peace with those who came to them from other Churches,
 whereunto it was observ'd. — And when Polycarp of
 Blessed Memory came to Rome in the Time of Anice-
 tus, and there had been a small Controversy between
 them concerning other Things; they did straightway
 mutually embrace each other, having not desired to be
 Contentious with one another about this Head: For neither
 could Anicetus perswade Polycarp not to observe it;
 Because he had always kept it with John the Dis-
 ciple of our Lord and other Apostles, with whom he
 had convers'd. Nor did Polycarp induce Anicetus
 to observe it, who said he ought to retain the Usage of

* Ibid Ch. 24.

his Predecessors : These things being thus, they received Communion together ; and Anicetus permitted Polycarp (out of an Honourable respect to him) to Consecrate the Sacrament in his own Church ; and they parted peaceably from one another, retaining the Peace and Communion of the whole Church.

Socrates also takes notice of these different Usages of the several Churches, in the Observation of Easter ; for after he has cited the forementioned Exhortation of Constantine directed to the Britania's, as well as other Churches, he subjoins. *

“ Farther, the *Quarto decimans* do affirm, that the
 “ Observation of the Fourteenth Day of the
 “ Moon was delivered to them by the Apostle
 “ St. John ; but the *Romans*, and those of the
 “ Western Parts say, that the Usage delivered to
 “ them by the Apostles *Peter* and *Paul*, notwithstanding
 “ neither of these can produce any written
 “ Testimony in Confirmation thereof. —
 “ Tho' no Sect of Religion observe the same
 “ Ceremonies, yet all may embrace one and
 “ the same Opinion concerning God ; for they
 “ that are of the same Faith may differ amongst
 “ themselves concerning Rites.

From the foregoing Passages of antient History, we may see what has been the Opinions of the Primitive Fathers concerning the Church : They strenuously contended that Union and Communion should be kept up among all her Members, and that Difference in Matters of lesser Moment should not break her Peace, nor disturb her Quiet. Thus they severely check'd and reprov'd Pope *Victor*, for offering to brake Commu-

* Socrat. Eccles. Hist. Lib. 5. Ch. 22. Edit. Vales. Cambridge, 1683.

nion with the Churches in *Asia*, because they differed from *Rome* in the Observation of *Easter*. For this, thundering *Victor* (as he is called) pretended very early to have the Privilege of excommunicating the neighbouring Churches, which his Successors afterwards improv'd so far, as to Tyrannize over both Eastern and Western ones for many Years, and still do, though they have let fall a great deal of that haughty Spirit, since they saw that by streaching the Supremacy too far they lost the best Feathers of their Wings, by the Reformation. However, it seems *Irenæus* and the Fathers of that Primitive Age his Contemporaries, were sufficiently aware of these Encroachments, and therefore they treated this *Victor* with great Freedom, and not as one to whom they ow'd Subjection, disowning any Dependency upon him or his Successors in that See: We may likewise see how zealously they maintain the uninterrupted Succession of Bishops and Pastors in the Church, (by which the Scribler will find that's no modern Plea) when one of the strongest Arguments they made use of against Hereticks was, that the Catholick and Orthodox Bishops could deduce the *Mission* in the several Churches uninterruptedly, from the Apostles who first planted Christianity among them, and settled the Government of the Church to be manag'd by Bishops in their several Sees. Thus we find this same *Irenæus* who was aged about Eighty, wrote his Five Books about Heresies *circa Annum 177.* * and *Tertullian* in his Fourth Book against *Mar-*

* Habemus enumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis & Successores eorum usque ad nos qui nihil tale docuerunt Iren. Advers. Hæres. Lib. 3. Cap. 3.

cion the Heretick, * arguing unansweredly against Interruption in the Succession of Bishops; we may observe how little Reason the Presbyterians have to alledge that *Irenæus* contended for Presbyterian Government; for though we find in the forecited Letter, and several others of his Writings, that he frequently makes use of the Word *Πρεσβύτερος*, as here; *The Presbyter whom before Soter presided over that Church which you now Govern*; yet that does not import that he meant a Church might be Govern'd by Presbyters acting in Parity: On the contrary he was at Pains while at *Rome*, to extract from the Authentick Records a Catalogue of the Twelve Bishops, who succeeded to each other from the Apostles, and govern'd that Church; which he needed not have done, had the Church of *Rome* been govern'd by a College of Presbyters, who had Power to Ordain, and one of whom they Chose to be a Temporary Moderator as they thought fit: We find that when *Cornelius* was Bishop of *Rome*, he wrote to *Fabian* concerning *Novatus* the Anti-Bishop, thus.

— “ This Maintainer therefore of the Gospel
“ knew not that it was meet there should be but
“ one Bishop in the Church of *Rome*; in which
“ he was not Ignorant there should be Forty Six
“ Presbyters, Seven Deacons, &c. † And when
the *Arian* Bishops met at the Synod of *Antioch*,

* Edant ergo *Origines Ecclesiarum* suarum Evolvant *Ordinem* Episcoporum ita per successiones ab initio decurrentem, & ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis vitis qui tamen cum Apostolis perseveraverit, habuerit Auctorem & antecessorem. Hoc enim modo Ecclesiæ Apostolicae census suos deferunt sicut *Smyrneorum Ecclesia Polycarpum* à Joanne Collocatum referunt. *Tertullianus* de prescript. Cap. 32. *This Tertullian was a Presbyter of the Church of Carthage. circa Anno 192.*

† *Eusebius. Lib. 6. Cap. 43.*

the Epistle which they wrote concerning their Faith begins thus. " We neither have been *Arian's* Followers, (for how should We that are *Bishops* be the Followers of a *Presbyter*) nor have we embrac'd any other Faith, &c. * This much may serve to shew, That the Episcopal was the only Government settled in the several Churches by the Apostles, and that there was no such thing heard of as Presbyterian Government in those Early and Primitive Ages of the Church ; And what care the Primitive Fathers took to shew how necessary it was the *Mission* should be *handed down* by an *uninterrupted Succession* of *Bishops* and *Pastors* to *After-ages*.

But to return. When They of the Church of *Rome* first began with the *British* Clergy, They treated with them as fellow Christians, and exhorted them to Unity ; but all this while They were to come over to them, and the *Romish* Clergy were not to yield one Ace to the other. Then They fall to threatening, and at last they unsheathe the Sword. So long as They had not got the *Ascendant*, They still own'd them as *Orthodox*, and did not look upon them as *Schismatics*. They were content to live with them as Brethren, so long as the Ballance was equal ; for we understand that the Usages of both Churches were observ'd at King *Oswis* Court at the same time. But no sooner did this Conference of *Wilfred* and *Coleman* dispose the Court to determine in *Wilfred's* Favors, than the *British* and *Scotish* Churches must yield to that of *Rome* : They first use this Advantage moderately, and accordingly *Chad* is consecrated *Archbishop* of *York* by the *Bishops* of both *Communions* ; and Pope *Honorius* writes in a

* *Socrates. Lib. 2. Cap. 10,*

modest Stile to the *British Bishop*. But no sooner did *Coleman* retire to *Scotland* than *Chad's Consecration* was call'd in Question, and himself oblig'd to resign. The *British Mission* is now disown'd and they are scarcely own'd as Christians, who formerly were look'd upon as Brethren. Heresy and Schism is now laid to their Charge, who formerly were esteem'd as Orthodox Christians. And now the Church of *Rome* assum'd the supreme Pontificate here in *Britain*, which she has since continu'd to usurp more and more over the Regale; until the Days of King *Henry VIII.* who made the Church change her Master indeed, but not her State; for he transferred her Dependency from the Pope of *Rome* to Himself.

Thus I have briefly deduc'd the Ecclesiastical *Mission* uninterruptedly, by Two Streams from the same Fountain; and although my intended brevity has not allow'd me to avouch these my Assertions, by *Historical Evidence which we receive in other Cases*, so fully as otherwise I could, yet what I have already said and shall (God willing) hereafter advance, I hope will be sufficient to shew, that *This Regular Uninterrupted Succession of Persons Qualified and Regularly Ordain'd, is NOT a matter impossible to be prov'd, and that the contrary is NOT more than probable*, as the Pamphleteer has it. p. 79.

The Scribler takes a most compendious way to render this *Mission* (however Uninterruptedly handed down) ineffectual. To raise Aspersions, create Scandals, and make a hideous Clamour and Noise against Ecclesiastical Persons, are the chief Engines he sets to Work, whereby to render the Church despicable, and bring all her Powers and Privileges low in the esteem of the People.

The scripture tells us, *Thou shalt not speak evil of the Rulers of thy People.----Whoso slandereth his neighbor him will I destroy.* St. Peter expresses himself fully

fully against such slanderous Persons; and St. Jude gives ample Epithets to such as *despise Dominion and speak evil of Dignities.*---*Raging Waves of the Sea foaming out their own shame* are the best parts of their Character. The speaking disdainfully or reproachfully against those who are dignified or distinguished by their Quality or Character, as it is quite contrary to all the Rules and Precepts of the Gospel and Christianity, so it transgresses all the Dictates of Morality and Civility. How much the more heavy then is this Charge upon the Scribler, Who observing the only Recourse the Church of *England* can now have to prove the *Uninterrupted Succession of the Mission* from the Apostles, must be to derive it from the Church of *Rome*; and since He can fall upon no other way to make it invalid as from thence, He falls foul upon the Bishops and Governors of it, accusing them of leading most vicious Lives, being guilty of the greatest Enormities, and of a most scandalous Behaviour; by which he concludes, if the Popes of *Rome* have been so Wicked, and *that the Mission has been no otherways convey'd to us than by them, then this Mission must be defil'd, and can be of no more use.* Tho' by this he has express'd all the Malice against the Church his flagitious Soul is capable of; yet all he gains by it is to fall into that Pit he has digged for others; To bewray his own Ignorance, To shew that he knows nothing of a Church, what a *Mission* is, what it is to be Ordained and Consecrated, And Wherein consists that of being a Bishop or Pastor.

It's owned by all, that the Holy Sacraments may be and are effectual to the *Receiver*, though the *Giver*, He that Administers them, were bad in his *Morals*, and of a vitiated Life and Conversation. If the Priest thus administering has

been Duly and Regularly Ordain'd *v. g.* In partaking of the Eucharist, It's not the vicious Life of the Priest or Minister, The *Giver* of it, that Renders it Ineffectual, but the unworthy receiving of it by the *Partaker*. Thus a Minister may be Duly and Regularly Ordain'd by a Bishop, and this Bishop might have been duly consecrated by his Collegues; In this Case the *Mission* convey'd both to Priest and Bishop, may be, and actually is, Valid, though both Ordainers and Consecrators did not live up to the Precepts and Rules of the Gospel; provided always that such Pastors and Bishops had receiv'd their Ordination and Consecration from such as had Power to convey it. 2dly, It was not convey'd hither afresh from *Rome* at the Election of every new Archbishop of *Canterbury*; But the *Mission*, whether by the Founders of the *British*, *Scotish*, or *Irish* Churches; or by Those sent hither from *Rome*, at their first endeavours, to bring us to acknowledge the Superiority of that See. Has actually continued Uninterruptedly among us, and been convey'd from one to another, from Bishop to Bishop, and from Bishop to inferior Clergymen, without the intervention of *Rome* upon every new Emergency. So that tho' what all the Scribler alledges against the Popes of *Rome* were true, yet that signifies nothing to them who derive their *Mission* from it. 3dly, We are to judge Charitably of the Primitive Fathers of the Church, and 'tis to be presum'd, that the Twelve Bishops mentioned by *Irenæus*, as cited by *Eusebius*, As were supply'd by a more than ordinary Assistance of the Spirit of Grace, so they were not tainted with those Failings and Imperfections the Governors of that Church have been charg'd with in After-ages; such as Pride, Luxury, Simony, Ambition, &c. And here is to be observ'd that the last in *Irenæus's*

Catalogue was that very *Eleutherius* who ordain'd King *Lucius*'s Ambassadors, and first convey'd the *Mission* hither from Rome. So that whether the *Mission* was first brought hither by the forenam'd Apostles or Apostolical Men; whether we receiv'd it from King *Lucius*'s Ambassadors; whether *Germanus* and *Lupus* renew'd it from *France*; or lastly, whether we had it from *Augustine* the Monk. There are the clearest Demonstrations, the most convincing Arguments and evident Proofs, that it was either convey'd to us *Immediately* from the Apostles, or *Mediately* from *Rome* and *France*: And that it being thus handed down to our Fore-fathers, it has still continued uninterrupted among us to this Day. By which we may see what a mean pitiful shifst the Scribler uses, who when he can find no other Argument whereby to invalidate our *Mission*, and unhinge the Government of our Glorious Church, he must run to the vicious Lives of the Popes, thereby to render despicable whatever can be suppos'd to proceed from *Rome*.

Let us again return to the Pamphleteer, who is at no less Pains to decry the Church, by which far from being a Bishop, he shews himself an Independent, and with the Scribler is glad to have an opportunity of exposing the *Weakness* of our first *Reformers*.

“ When they speak much of the peculiar Doctrine of the Church of *England*, answer them it's a Scandal to the Church of *England* that she hath any peculiar Doctrine. p. 17.

“ Besides, Multitudes of other Doctrines, main Doctrines largely handled in the *Homilies*, which these great Church-men do not only not receive, but hold in the utmost contempt. p. 18.

I could cite a great many such Passages, but shall content my self at present only with these, whereby

whereby to shew what use he makes of the Words *Peculiar, Weak, Fallible*, by which he frequently here and elsewhere exposes the *Doctrines, Homilies, and Reformers* of our Church, with the most Eminent Writers in it; who he says, hold what's handled in the *Homilies in the utmost Contempt*.

It's a common Proverb, they are scarce of News who tell their Father was Hang'd. 'Tis the greatest Incivility to be ready to expose the Failings and Imperfections of private Persons upon every turn: This by all good Men is look'd upon as most Uncharitable. The Author of the whole Duty of Man, has most Christianly treated of uncharitable Truths: How unseemly then is it in our Pamphleteer to expose the Imperfections of this National Church, by saying it's a Scandal in her to pretend to *peculiar Doctrines*; and that her Church-men are not all agreed in her *Homilies*: Grant that these were actually Imperfections in her, what would he have the greatest Debauchee, the most noted Atheist, the wildest Sectarian do? Is not all this on purpose to bring the Church and Church-men under Contempt by the Laity? How do's he with the greatest Subtilty and Cunning, like the Serpent who deceived our Grandmother *Eve*, under pretence of being the Churches best Friend, dart his deadly Poyson into her Bosom, and become her greatest Enemy? The Word *Peculiar* must be emphatically writ! And the Holy Scriptures must be appeal'd to, as if the Church of *England* had Establish'd any other Doctrine but what was contain'd in the Scriptures, or asserted any thing that was contrary to them. Have not that Collection of fallible Men made the Scriptures their Rule in all her Articles, Rites, Ceremonies and Homilies? What then would he be at, must he make a Baffle of the Word *Fallible*, and expose the *Weakness of all Mankind*, that he may shew his own

own Strength and Sophistical Way of Reasoning ? Are we to expect Perfection on Earth ? Even among Church-men themselves, unless they be directed by the Holy Ghost ?

If we consider the Apostles themselves as private Men, both before and after the special Descent of the Holy Ghost upon them, we shall find several Signs of Fallibility and Weakness about them. How long did they continue in the Hopes of a Temporal Kingdom ? *We trusted it should be he which should have redeem'd Israel ; * Lord wilt thou at this time restore the Kingdom ?* What were the means us'd to prepare the Mind of Peter, that he might become a fit Instrument for the Manifestation of the Gospel to the Gentiles ? It must first be declar'd to him in a Vision that all things were common. Then he is expressly commanded to go with Cornelius's Messengers. Not doubting Notwithstanding of all which, he's still in a Surprise. *Verily I find God has no Respect of Persons.* And when contrary to his Expectation the Holy Ghost descended by his Preaching, He says in Amazement to his Brethren the Jews. *Can any Man forbid that these should not be Baptiz'd which have receiv'd the Holy Ghost as well as we ?* † Peter for all this was oblig'd to stand up in his own Defence, before the Apostles would believe, that the Gentiles were to be admitted into the peculium of the Church. With what Unwillingness did all of them lay aside the Mosaick Rites ? And what serious Consultations did it take before the Apostles could perswade the Church to leave them off ? They are even oblig'd to continue in the prohibition of things less material for sometime, *viz.* of Blood and Things strangled, that they might perswade them to quit

* Luke 24. 21.

† Acts 10. 47.

the rest. How did *Peter* *Judaise* afterwards, and provoke *Paul* to withstand him to the Face ? The Dissentition betwixt *Paul* and *Barnabas* about *Mark*, was a Token of great Weakness. By all which appears what were the Signs of Fallability and Weakness, even among the Apostles themselves. But when in Obedience to their Lord and Master, They were to perform any special Part of their Commission. When they went abroad upon the particular Affairs of the Church ; When they were to Act, Write, or do any thing which was to be a Pattern and Rule for the Church to be directed by in future Ages ; Then what they did may be look'd upon as Infallible. St. *Paul* makes a plain Distinction in these Cases, when *1 Corinthians* 7. 6. (speaking about Marriage) he says, *But I speak this by Permission not by Command*, and Verse 10. *And unto the married I command, yet not I but the Lord.* and again, *Yet not I but the Grace of God that dwelleth in me.*

Admitting then that the Apostles themselves, when not under the more immediate Direction of the Holy Ghost ; and that all Church-men without the special Assistance of the Almighty ; are, and ever have been, both Weak and Fallible ; (as the Pamphleteer in a reproachful manner expresses it) whereby he thinks he has gain'd a great Advantage over the Church and Church-men ; by telling his Laicks, " that by the Church of " *England* is meant, that Collection or Company " of Men. — These not only were fallible " Men,----&c. as is already mentioned, and which by him is often repeated ; Grant, I say, the Apostles were Fallible, I hope the Gospels and Epistles written by them and handed down to us, as our undoubted Rule of Faith are not so ? At the first sitting of the Council of *Nicea*, several of the Members design'd to bring in defamatory Libels

bel's against their Brethren, before they would meddle in Matters of Faith, until diverted by Constantine. * This was a sign of great Fallibility among them ; yet the *Nicene* Creed compos'd by them, has ever since been so much esteem'd, that all the subsequent Orthodox General Councils have often protested they would not loose one Pin of it ; and as for their Canons they have still been look'd upon as excellent Patterns for the future Regulation of the Christian Church. The Three subsequent Orthodox general Councils of *Constantinople*, *Ephesus* and *Chalcedon*, consisted of Men that were all Weak and Fallible. Is there therefore no Regard to be had to those excellent Canons and Constitutions they established, which have been of so great Use to the Catholick Church ever since : Nay even in Councils where the *Arian* Heresy prevail'd, we find several Canons enacted, which have been most Beneficial to the Orthodox Church ever since ; are they then, tho' good of themselves, to be rejected, because of the profess'd Errors of those by whom they were compos'd ? Have that Collection or Company of weak fallible Men, which the Pamphleteer Laughs at, who at the Reformation constituted this *peculiar Church of England*, have they I say introduc'd any thing into her but that which is agreeable to the Holy Scriptures ? Must then her Liturgy, Articles and Homilies, compos'd according to the infallible Pattern of the Scriptures, her Rites and Ceremonies, the Effects of the pious Labours and evident Proofs of the Sincerity, Knowledge and prudent Conduct, of our first Reformers ; must they all be rejected, because it was a Company or Collection of weak fallible Men who compos'd and injoin'd them ?

At this way of arguing, farewell Decency and

* *Socrat. Lib. 1. Cap. 8.*

Order ; Adieu the setting Things in that Order which was recommended by St. Paul to *Titus* ; Adieu to all these political Maxims delivered by the Apostles and Primitive Fathers to the several National Churches they planted, for a Rule to their future Conduct ; Farewel the Canons, Consultations, Deliberations, Debates, Circular Letters, Strugglings, Wrestlings and Contendings for the Faith ; Banishments, Imprisonments, various Tortures, Torments and Martyrdoms of the Primitive Fathers, in vindicating the Truths of the Gospel from Paganism and Judaism, and from the various Errors, Heresies and Schisms, where-with the Church of Christ has been and still is infested ; had there not been throughout all Ages, and were there not to this Day many such weak fallible Men stirr'd up by the Influence of the Holy Ghost, that perpetual Guardian of the Church, to lay down these Articles of Faith, these Regulations and Constitutions, whereby to preserve her : I say, were not the Church thus directed and governed, Adieu the very Truths of the Gospel, they would be quite chas'd from the Minds of Men ; and Farewel Episcopacy too, and all the different Orders of the Clergy, to whom the Care of all the Churches as St. Paul says, has been, and is committed by Christ, that is, from Him to His Apostles, and from them to their Successors throughout all Ages, and *always, unto the end of the World.*

Such was the great Love of the Almighty God towards poor frail lost Mankind ; such was the wonderful Condescension of our most Blessed Lord and Saviour, that he laid aside his unspeakable Glory for a time, and those Heavenly Habitacions, *To come down and take our frail Nature upon him, to dwell among us, to take upon him the Form of a Servant, and to become obedient unto Death,* even

the Death of the Cross; and all this to purchase a peculiar People redeem'd by the shedding of his most precious Blood, and by his glorious Resurrection and Ascension up on High, whereby he led Captivity Captive, and gave Gifts unto Men. These great, precious and valuable Gifts, that he gave unto Men, were the declaring the great Mysteries of the Gospel deliver'd by himself, in a meek, lowly, and humble Manner: His going about continually doing Good, healing the Sick, curing the Diseas'd, and removing all kind of carnal Infirmitiess by his special Presence. His great Care for the lost Sheep of the House of *Israel*, by calling unto him, and first sending abroad his Twelve Disciples, after them the Seventy Disciples in a subordinate Degree, whereby to lay the Foundation of his Church, and prepare the Minds of People for the better receiving of those great Truths of the Gospel, to be afterwards reveal'd to them in a more special Manner. And lastly, by giving these his Ministers and Servants so many Precepts and Directions as they were then able to bear; and sending to them afterwards the Comforter to teach them all Things.

When he was about to return to Heaven, from whence he came, he promised to be with his Apostles and their Successors always to the end of the World; but withal, commanded them to stay at Jerusalem till they should be endowed with Power from on High; and that they might be strengthened and continue in Stedfastness of the Faith till that time, * *He breathed on them and said receive ye the Holy Ghost.* After which he gave them the Mission, saying, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are*

retained. Soon after this the Comforter did come in a most signal manner at the Feast of Pentecost, and by his means the whole Truths of the Gospel were to be fully reveal'd: Yet that the Wisdom of God might the more clearly appear through the Foolishness and Ignorance of Men. He suffered Errors, Heresies and Schisms very early to arise: Thus the Dissentions among the *Corinthians* made St. Paul write against Division, and shew the Necessity of Union and Communion in the Church. The Judaizing Temper of the *Galatians* made him write against them, to shew that we are not to be sav'd by the Precepts of the Law alone, without those of the Gospel. The accidental Discourse of *Alexander Bishop of Alexandria*, and the forward return of *Arius* one of his Presbyters, * gave beginning to that Heresy, which so much and so long infested the Church; until by the serious and mature Deliberation, by the deep and inquisitive researches of the Orthodox, and by the hot and fiery Contradiction of the Heretics, the wonderful Mystery of the Doctrine of the Holy Trinity might be better settled in a form of sound Words, and become more Plain and Comprehensible, by our weak and human Understanding. The Pride and Ambition of *Novatus* gave occasion to a great many Contentions, Debates, communicatory and circulatory Letters, that the nature of Schism might be the more fully known; and that it might be the better understood after what manner the Holy Ghost would have the Church Militant here on Earth to be govern'd. How there is but one Catholick Church; how this Church must be at Unity within it self; how she has but one Head, which is Christ; how this

* *Socrates. Lib. 1. Cap. 5.*

Church of Christ may be differently constituted in different Nations, by one and the same degree of Governors, which is Bishops, all joining in the same center of Unity. And that whosoever will needs be a Bishop or Clergy-man, without the common consent of these Bishops acting in concert, he must needs be a Schismatick in the common acceptation of all the Orthodox Catholick Churches, ever since the Days of the Apostles. The erroneous Doctrine of Transubstantiation crept into the Church of *Rome* in After-ages, that by a more diligent Enquiry it might the better be understood, after what manner the Body and Blood of our Blessed Saviour is received in the Holy Sacrament. The circular Letters so often mentioned, being the Result of the Deliberations of the several Members of this Episcopal College, are many of them by the good Providence of God preserv'd to this Day as standing Monuments, whereby to teach the Governors of the Church how to steer, least such as are possess'd with anti episcopal and un-churching Principles, shd break in upon and pull down those Hedges, wherewith the true Church of God has been fenc'd to this Day.

All this wonderful Provision which has from time to time been stor'd up to us, is only the Product of the several Collections of weak fallible Men, as the Pamphleteer phrases it ; yet they have been such Instruments as God has been pleas'd to make use of for the Advancement of his own Glory, and the Good of all his People. And let us consider the Actions of Church-men in latter Times ; several were the Contests, Debates and Animosites, among our first Reformers, concerning the Vestments, concerning the Rites and Ceremonies, concerning the several Tenets that had crept into the Church of *Rome*. Some were

were of Opinion that as few of them were to be laid aside as possible to prevent a breach of Communion : Others afraid of returning to the Popish Subjection, were willing the Difference should be made more palpable, both in Doctrine, Worship and Habits. Some yielding considerable Concessions to the Papists in their Writings, for Peace sake ; others of quite different Sentiments were resolv'd to expose at large the Disagreement of the Church of *England* with that of *Rome*, to prevent her Members from being again ensnar'd. And what of all this ? Is the reformed Religion and peculiar Doctrines of the Church of *England* less Orthodox, because some of our Reformers have given large Concessions as to the Church Powers and Privileges ; are these so valuable Powers and Privileges removed or lessened upon that Account ; No, Almighty God has been pleas'd to stir up others far superior in Number, who have vindicated and rais'd them to a convenient Height ; shall our Pamphleteer then and Scribler be allow'd to skreen themselves under the Shelter of our great Reformers, and from their Authority vent their pernicious Maxims and Opinions, destructive to those Regulations and Constitutions, which have been universally receiv'd in the Catholick Church.

Let us return to the Scribler, who denies the Necessity of the Ecclesiastical *Mission* to support the Being of a Church, and assumes the Authority of the Reverend Bishop *Jewel* for it ; though he do's not direct to any particular Place of his Works, least his unfair Dealings should be detected. *He says he was of Opinion a Protestant Church could consist of Two or Three gathered together without the Authority of Bishops or Pastors.* This is an independent Principle with a witness ; and agreeable to this is the saying of the Pamphleteer : *The Scriptures were written*

written for you, and they need no Interpreter. And again, Excommunication, &c. have nothing to do with the favour and anger of God, every one is to give an account of himself to God and Jesus Christ. p. 9.

This seems rather to be the Product of Bishop Burnet's Brain than of Bishop Jewel's. It is indeed the common Asylum of all those who (to give the greater Scope to their own Licentiousness) find that the only way to accomplish their pernicious Designs, is first to fall foul upon the Church to ruin it, and then they may live as they please; and what more proper Method can they take than to preach up the no necessity of frequenting publick Assemblies, nor of regarding the Bishops and Pastors of the Church, and to persuade the unthinking Multitude, that if Two or Three of them shall meet together in a Corner, they may perform all those religious Exercises, those high and holy Duties of Christian Worship, as well without, as with one who has receiv'd his Commission from God, delivered to him by those that are authoris'd thereto. This has been the Language of all those who would rid themselves of the Clergy, divest themselves of all Reverence and Respect; and throw off all Obedience due to the Ministers of God's Word.

That I may give a more exact view of the Humours and Tempers of those People, who have and still do maintain the no necessity of an uninterrupted Succession of Bishops and Pastors in the Church, I shall derive their Origin from the Lollards, of whom the Learned Mr. Collier gives the following judicious Account in his Character of *Thomas Arundel* *Archbishop of Canterbury*. — “ They attack'd “ him (says he) in the Authority of his Cha- “ racter, and struck directly at the Patrimony “ of the Church. — They had no regard for “ the Apostolical Succession of Priesthood, main- “ tain'd

" tain'd a regular Life a sufficient Warrant for
 " that Function ; as if Virtue was Equivalent to
 " a Commission, and every honest Man might
 " make himself a Magistrate. The Primitive
 " Christians were of a quite different Sentiment :
 " They did not believe the Merit of any Mans
 " Probity could Authorise him to Seal Covenants
 " in our Saviours Name, and represent him in
 " the Character of a Priest. 'Twas their con-
 " stant Belief, that no Man ought to take this
 " Honour unto himself *without a Mission from the*
 " *Hierarchy*, and being called of God as was
 " Aaron. *

It was a long time before they had come up to this Absurdity, they frequently enveigh'd against the Male-Administration of the Priests in their Office, but at length they came up to these Assertions, which Mr. Collier thus judiciously disapproves of ; and from this Opinion alone it is that all the Distractions, Divisions, Dissentions, Strifes, Debates and Confusions, which have happned about Religion, have continued to this Day ; for it first flow'd from *England* to *Bohemia*, from whence we have good reason to believe it made its Way to *Geneva*, to *Switzerland*, and to *France* ; and that it still continued in *Britain*, and made a considerable Progress here before the Reformation, as it has done too much since : For Mr. Collier tells us, *circa* 1400. this Anti-ecclesiastical Opinion was maintain'd amongst them. And *Anno 1422.* *Henry Web* of *Worcester* was presented before the Convocation for executing the Office of a Priest without Orders. † From *England* these Opinions crept into *Scotland* ; for *circa Anno 1496.* || We find the

* Ecclesiastical History. Part 1. Book 7. p. 635. c. 1.

† Ecclesiastical History. Part 1. p. 65. || Ibid. p. 697.
fol-

following Tenets dispers'd through the Counties of *Kyle* and *Cunningham*. That Christ gave the Power of Binding and Loosing to *Peter* only; That Christ ordain'd no Priest to Consecrate; That every faithful Man or Woman is a Priest; That the Excommunication of the Church is nothing but a Scarecrow. And Bishop *Burnet* would gladly have the Church of *England* to mean so, by one of her Articles, which says, *Article 23.*

It is not Lawful for any Man to take upon him the Office of publick Preaching or the Ministering Sacraments, before he be lawfully call'd and sent to execute the same.

In his Explication of this Article he tells you, " * If a Company of Christians find the publick Worship so desil'd, that they cannot with a good Conscience join in it, nor conveniently go to it ; if these find some that have been ordain'd, tho' to the lower Functions, or should by a common consent desire one of their own Number to Minister to them in Holy Things, and should upon that beginning grow up to a Regular Constitution, tho' he is sure it's quite out of all Rule, and cannot be done without a very great Sin, unless the Necessity was great and apparent ; yet if this Necessity is real and not feign'd, it's not condemn'd nor annull'd by the Article ; for when this grows to a Constitution, and when it was done by the consent of a Body, who are suppos'd to have an Authority in such an Extraordinary Case, whatever some *hotter* Spirits have thought of this since that Time, yet he is very sure, not only those that perin'd the Articles, but the Body of this Church for above half an Age after, did notwithstanding these Irregularities, acknowledge the

“ Churches so constituted to be true Church-
“ es. Thus He ; From whom the Scribler seems
rather to have taken his Copy, than from Bi-
shop *Jewel*, for he seems to lay something like
this Charge to our Reformers, and that they seem
to have been of this Opinion for above half an Age
after the Reformation, but he can never draw
such a Conclusion from the Article it self : And
grant that they had yielded some such Concessions
to their neighbouring Churches for Peace and
Charities sake, these Concessions of theirs will
never undo what Almighty God has said and done
for the Establishment of his Church.

That Worthy, Learned and Ingenious Author of
the Letters concerning Toleration, That great Af-
fester of pure Church Principles, in opposition to
the Presbyterians and other Dissenters; in his *Funda-
mental Charter of Presbytery and Principles of the Cy-
prianick Age* ; Mr. *John Sage*, ο νῦν ἐν αἰώνι has given
the Bishop an excellent Answer upon this Subject.

“ * He cannot digest his allowing such a Body,
“ as he supposes to set up to themselves for Priests,
“ those who have been ordain'd only to lower Functions ;
“ Deacons were never allowed to Consecrate the
“ Eucharist, much less could they ordain Priests
“ for the perpetuation of a Succession of Persons
“ consecrated to Minister in sacred Offices ; which
“ yet they must be allow'd to do by his Lordships
“ Hypothesis. Nor will he allow one (supposing
“ these who were ordain'd to lower Functions
“ could not be got) to be chosen by common con-
“ sent to Minister in holy Things ; because that
“ which is quite out of all Rule till it's rectified,
“ can never grow up to a duly regulated Con-
“ stitution. He thinks the common Axiom *Non*

* *Ibid Page 204.*

" firmatur tractu temporis quod ab initio non subsistit is
 " founded upon unalterable Reason. Necessity
 " can never justify such a Presumption, since there
 " is no absolute Necessity of Sacraments ; how-
 " ever Laicks may Worship together, and Edify
 " one another the best way they can ; yet they
 " must always keep within their own Sphere, and
 " humbly wait till God shall provide them Persons
 " duly consecrated. Nay, even from the very
 Presbyterian Principles. This great Man lets
 us see how impracticable it is that a Church can
 subsist after this manner. p. 227. † He shews
 in their debate against the Independents. 1st,
 " No Man ought to take upon him the Office of
 " a Minister of the Word without a lawful Cal-
 " ling. 2^{dly}, Ordination is the solemn setting
 " apart of a Person to some publick Church Of-
 " fice. 4^{thly}, Every Minister of the Word is to
 " be ordain'd by imposition of Hands and Pray-
 " ers with Fasting. He argues from their West-
 " minster Confession of Faith, Chap. 29. §. 4. None
 " may dispense the Sacraments but Ministers of the
 " Word Lawfully Ordain'd. Chap. 30. §. 2. To
 " Church-Officers the Keys of the Kingdom are com-
 " mitted, by virtue whereof they have Power respectively
 " to retain and remit Sins, to shut that Kingdom a-
 " gainst the impenitent, both by the Word and Censures,
 " and to open it to penitent Sinners, by the Ministry of
 " the Gospel, and by Absolutions from Censures as occa-
 " sion shall require. He lets us further see in their
 " Jus divinum Ministerii Evangelici, that they * af-
 " fert Ecclesiastical Power being originally in
 " Christ ; how shall any part of it be deriv'd from
 " Christ to Man, but by some fit intervening

† Letters concerning Toleration. No. 5.

* Page 230.

" Medium, or Mean of Conveyance betwixt Christ
 " and Man? And what Medium or Mean of Con-
 "veyance can suffice, if it do not amount to an
 " Authentick Grant or Commission for such Power?
 " And again, If no such Commission be needful
 " to distinguish those that have such Power from
 " those that have none, why may not all without
 " exception, Young and Old, Wise and Foolish,
 " Men and Women, Christian and Heathen, &c.
 " equally lay claim to this Power of Church Go-
 " vernment? If not what hinders? If so how
 " absurd? — Jesus Christ hath neither given nor
 " promised to the Community of the Faithful the
 " Spirit of Ministry, nor those Gifts that are ne-
 "cessary for the Government of the Church. The
 " Community of the Faithful are no where in the
 " World call'd and acknowledg'd to be Church
 " Governours.

Thus far that ingenious Author who has argued
 so strenuously against the Presbyterians upon their
 own Principles, that I thought these were ex-
 cellent Arguments to use, both against the Scrib-
 ler and Pamphleteer, who has had the Boldness
 to assume the Name of a Bishop; what an un-
 worthy thing would it be in one of the Episcopal
 Character to advance such Topicks against the
 Church, which even the Presbyterians abhor.
 Any who want to be more fully satisfied concern-
 ing the Powers and Privileges of the Church, let
 him read that excellent Discourse of Church Go-
 vernment, written by the Reverend Dr. Potter Lord
 Bishop of Oxford; * who if he had as well satisfied
 the World with the promised Discourse of the

* Printed for Timothy Child at the White Hart, Robert
 Knaplock at the Angel and Crown, and Richard Wilkin at
 the King's-head in St. Paul's Church-yard. 1707.

Government of the State, I'm perswaded he could have settled the just and equal Limits both to the Regale and Pontificate, which much want to be considered now-a-days.

But for our Pamphleteer, he's so far from allowing the Church to be endow'd with those excellent Powers and Privileges so elegantly discours'd of in Dr. Potter's Treatise, that he do's what he can to undo, what not only this National Church, but what all other Members of the Catholick Churches have thought fit to Establish for her more convenient Settlement, and to find out a new way unknown to our Ancestors. I have shewn how he Ridicules our Homilies and Articles, and reduces every thing to their Primitive Principles of the Holy Scriptures; as if these Articles and Homilies were not consonant to them, thinking thereby to make Church Powers and Privileges fall to the Ground. Read what he says as cited p. 15. If he will give himself the trouble to read these very first Reformers he there points at, he'll find they're no such Patrons to his Un-churching Principles as he imagines; and grant that some of them, as the Learned Author for a Toleration ingenuously confesses, * have given large Concessions to the Presbyterians as to their Ordination, out of their great Charity, as they esteem'd it, yet as I said before, these Concessions are so far from invalidating the sacerdotal Powers, regular Succession, &c. That I think I have made it appear the Presbyterians themselves do even strenuously assert the Privileges of the Church, which this our Pamphleteer so flatly denies in the Quotation I have already given you, and more particularly in this Conclusion.

* Letter 5. p. 200. 201.

" It is therefore, Your Duty, Your Privilege,
 " and Your Interest, to observe Those Passages in
 " the New Testament, in which the Genius, and
 " Great Design, of the Gospel, is purposely express'd ;
 " and Those, in which it is purposely and expressly
 " declared, upon what sort of things, Christ will
 " acquit, or condemn You, at the last Day.
 " They were written for You, and they need no
 " Interpreter. Remember always that, These being
 " plain, there can be nothing intended in any ob-
 " scurer Passage of Scripture, inconsistent, or dis-
 " agreeable to These : much less, that Any of the
 " Pretences, or consequential Arguings of Men ;
 " or any Precedents and Examples of Men after the
 " Apostles, tho' never so Pious, or Great ; can have
 " any Weight against, or equal to, Them. These
 " will be your safe, and unmoveable Retreat. And
 " whilst you adhere to Them, you will ever be
 " sure, that not the least Tittle of Your Salvation,
 " or Damnation, depends upon the Will of Weak
 " Men ; but All upon God and Your Selves : that
 " Humane Benedictions ; Humane Absolutions ; Hu-
 " mane Denunciations ; Humane Excommunications,
 " have nothing to do with the Favour or Anger
 " of God ; and that Every one of Us, (which is the
 " Unspeakable, and indeed the only Comfort of
 " All Sincere and Upright Minds,) is to give an
 " Account of Himself, (after All these Humane En-
 " gines have work'd as long as Providence per-
 " mits them,) to God, our Father, who knows
 " the Thoughts of Men ; and Jesus Christ, his
 " Beloved Son, to whom it is peculiarly reserv'd,
 " to bring to light the hidden things of Darkness, and
 " to make manifest the Counsels of the Heart. *

The Lay-man's Duty, Privilege, and Interest, is to observe such Passages of the New Testament as expressly declares wherein Christ will acquit or condemn him, and that without any Interpreter: No need for him to frequent the publick Assemblies of the Church, He has no need to use Her Liturgies, join in the publick Congregation with the Faithful in Her Prayers and Praises. They are all but the Composition of *weak fallible Men*, " and the " Product of the consequential Arguings and Pre- " tences of Men, which tho' the Effects of the " Precedents and Examples of pious and great " Men after the Apostles, yet they must have no " weight or be equal to these. The Lay-man's safe and immoveable Retreat, is to believe there is no such Thing as a Church-man to be resorted to, nor a Church founded by Christ and his Apostles to believe in, nor any Ecclesiastical Persons regularly ordain'd by their Successors. *Not one Tittle of his Salvation or Damnation depends upon any set of Men*: A set of Clergy-men is so far unnecessary, that Salvation may be as compleatly obtained without them; Preaching is the only Part of their Office which can be useful to Man, and that no further than it Harangues People into the Consideration of Religion: Administration of Sacraments is a mere insignificant Operation, They are no Terms of Salvation and can confer no Grace. The Bishops have no Power of *Benediction*; consequently when they bless the People, they Lye in their Hearts; as a late ingenious Author, in Answer to the Pamphleteer, has it. There is no such thing as a Minister since the Days of the Apostles, nor a conveyance of ministerial Offices: They have been interrupted, and the Conveyance ceased long since. He tells you, " That if " his Adversaries amuse you with that Power, " which our Saviour Lodg'd with His Apostles,

" (the

" (*the Power of Binding and Loosing, &c.*) You
" may Answer securely, That it is impossible for
" you to depend upon this Right in Them, as
" any thing certain, till they prove to you that
" every thing spoken to the Apostles belong to
" the Ministers in all Ages of the Church.—

This it is impossible for them to prove * *Humane Benedictions, &c.* When he would have our first Reformers, the Fathers of our Church, to favour his Opinions ; then he calls them *Authoritative Benedictions*. But when he comes to advance his own Opinion, then they are *Humane* ; That's in plain *English*, there can be no such Thing as a Minister of God's Word, nor any Authority committed to him, as such Sentences pronounc'd by him *Have nothing to do with the Favour and Anger of God*. And Sacraments administrated by him have no peculiar Efficacy by virtue of his Commission. If Dr. *Hoadly* be the Author of this, is he not at a great deal of Pains both to Un-bishop and Un-minister himself, and all others who assume those Dignities and Characters. Sure none of his Opinion should ever pretend to the Mitre, put on the Surplice, or wear the Gown, that uses his utmost Endeavours to undo all our Fore-fathers have done down to the Reformation : When he begins the Settlement of the Church of *England*, as if there had been no such Thing as a Christian Church here before ; and since it may be objected, that ever since our Saviour's Days there was always a Church in being, cloathed with such and such Powers, and endow'd with such and such Privileges, that he flatly denies, and positively tells the Lay-man, that it's his Duty, Privilege and Interest to take care of himself, without any Regard

to a Church, he is to believe there is no such Thing. How odly does this sound in the Ears of any Orthodox Christian, especially, if echoed from the Mouth of a Bishop. To live by the Altar, to serve at the Altar, and yet to tell the Laick he has nothing to do with an Altar, nor needs he have any Regard to a Minister who pretends to go to and Administer Sacraments at it. To declare God's Will, or denounce God's Judgments from it ; Blessing, Cursing, in God's Name ; Receiving into, or Thrusting out of the Communion of the Church, are mere Chimera's, insignificant Terms, *Terms of Art*, to divest the Church of Her Powers, and rob Her of Her Privileges. To tell the Laicks that whatever Commission our Saviour gave to his Apostles That's ceas'd, It did not survive them ; And whatever their Successors the Primitive Fathers of the Church, and all Orthodox Church-men have told us of it since, that's all a Lye. Methinks the World have hitherto been vastly impos'd upon, who were made to believe there were such glorious Powers and Privileges, wherewith they who have been duly and lawfully call'd into the Ministry were and are Endow'd ; If there be no such thing, and if there is, certainly it's the heighth of Sacrilege to bereave them of it. What Face ? What Confidence ? Can any Man, who assumes the Name of a Bishop, have to advance such Positions ? Could it be expected he would upon his Knees before the Altar, Reverently and Devoutly receive the Gift of the Holy Ghost by the Imposition of the Hands of his Brethren the Bishops, pretend to be invested with those very Powers he thus sets at Naught ; Can it be imagin'd he would receive the Power to Ordain Priests or Presbyters, To give them the Gift of the Holy Ghost by the im-position of Hands, To give them the Power of

Binding and Loosing, and Administrations of Sacraments ; To confer upon the Deacons the Power of Preaching and Baptizing, and yet Act, Write, Contend and Assert, that there is no such thing as these Powers and Privileges which himself continues to exert, or at least make his Laicks believe they are of no Value at all, and that there is no necessity for them to depend upon them. Is not this as bad in him, as that which he so reproachfully throws in, those he calls, his Adversaries Teeth, *viz.* “ *That they themselves*
 “ *upon their Knees solemnly and devoutly acknowledged,*
 “ *that they had and held their Bishopricks and the*
 “ *Possession of the same entirely, as well the Spiritu-*
 “ *alities as Temporalities ; only of the King’s Majesty,*
 “ *and of the Imperial Crown of his Majesties Realm.* †
 Did I think our Pamphleteer were a Bishop, I should suspect he had indeed receiv’d the Ecclesiastical Authority after this manner ; that he only pretended to derive his Spiritualities, as well as the Temporalities annex’d to his See, from his Earthly Sovereign, and not from Jesus Christ the Head of His Church : Consecration is only a mere Formality, A certain kind of Investiture, A Privilege to give him a Right to the Rents and Revenues of his Bishoprick, A Power the better to instruct his Laicks that there is no such Thing as a Church, An Opportunity to tell them the glad Tidings, that every one of them may Live as they please ; to teach them “ *that they have a Right*
 “ *to God’s Graces, Absolution and Benediction, upon*
 “ *the Conditions of Him (Christ) who offers*
 “ *them to them, without any Regard to the Out-*
 “ *cries of Humane Terror, or the Solemn Denuncia-*
 “ *tions of any Man upon Earth.* † And for the

Power he receiv'd at his Consecration to Ordain Priests, that was only that he might give them the better Titles to their Livings, for he deriv'd this Power by way of a Superiority from the Sovereign, since they could have preach'd and administrated Sacraments without that ; and the Imposition of Hands and gift of the Holy Ghost was only a Ceremony, by which this Power was given ; for I have good Reason to doubt whether the Pamphleteer believes there is an Holy Ghost, since he does not so much as once Name that Glorious Third Person of the Holy and ever Blessed Trinity NO not in all the *Preservative* ; altho' he had several Opportunities of shewing his Belief when he speaks so often of *Gospel*, *Scriptures*, *God* and *Christ* ; Nor does he mention the Catholick Church, save once in Derision of his Adversaries ; but he has nothing to do with *Union* and *Catholicism* in the Church. I am surpriz'd that any Person should assume Dr. *Hoadly*'s Name to patronise this Doctrine, pretend to be a Father of the Church, and yet use so many repeated Arguments and such sedulous Endeavours to destroy Her.

What can he do more to complete Her Ruin ? He has stripp'd Her of all Her outward Ornaments, his next Endeavour is to deprive Her of Her inward Excellencies, to depreciate Her Authority, and rob Her of Her *Mission* : That *Mission* by which She derives Her Being from God Himself, from our Blessed Saviour who redeemed Her, and from the Holy Ghost who so signally descended upon the Apostles ; whom our Saviour had personally instructed before his Ascension, and fitted them to lay the Foundation of that Building whereof Himself was to be the chief Corner-stone, and whose perpetual Assistance is promised to continue with Her, by taking Care to preserve a Regular and Uninterrupted Succession of Holy Fathers, Bi-

Bishops and Pastors, whereby to Govern, Rule over, and Direct Her, throughout all Ages.— Against this *Mission*, I say it is, this *Character Indelibilis*, that the Pamphleteer bends all the Force his Rhetorick, his positive prolix sophistical quibbling Eloquence can invent; as will appear by his Words in the following Citations.

“ Supposing therefore, (what I never can grant for the Sake of the Honour of God, and of the Christian Religion,) that their Grand Spiritual Topicks had any Reason in them; that the Benefit of God’s own Appointment to You, depends upon a Regular, uninterrupted Succession of Rightful Bishops; (which God’s Providence never yet, in Fact, kept up, as far as we can judge of things;) or that your Communion with any Bishops, succeeding such as have been deposed by an unlawful and undue Authority, destroys all your Title to God’s Favour (which He himself hath never told you :) I say, supposing these and the like Points, with which they amaze, rather than convince, their weak Followers; yet, here you have a Resting-Place, and you see how the Causē lies before you, as to the Concerns of our own Nation, to which They apply the whole. p. 72.

I have given this Supposition its full Scope, lest he should say I had mangled the Sence of his Words; I’m not concern’d for the Resting-Place, let them that read the *Preservative* find it out; but I’m concern’d to read such Blasphemous Expressions, that he can never grant the grand Spiritual Topicks of a Regular Uninterrupted Succession of Rightful Bishops had any Reason in them. No, for the Sake and Honour of God and the Christian Religion he can never grant it. And again, God’s Providence never yet in Fact, kept up a Regular Uninterrupted Succession of Rightful Bishops: Though

Though he should qualify this Second Parenthesis a Thousand Times with an *so far as we can judge of things.* I must needs say he sets the Honour of God, and of the Christian Religion, in a direct Opposition to God's own positive Promise perpetually to preserve His Church. What then did the Providence of God keep up? A Succession of wrongful Bishops? Of any Bishops at all? Of Presbyters? Of any kind of Ecclesiastick Persons? Is this said by one who assumes the Name of a Bishop? *Bone Deus! Horresco!* Is this uninterrupted Succession of Bishops and Pastors of the Church a mere *Chimera*, a *Phantom*, *What can never be granted for the Sake of the Honour of God.* Can God be dishonoured by that very means by which He manifests His Glory, and imprints the Belief of Himself upon the Minds of poor frail mortal Man here on Earth. For if it were not for our Holy Religion reveal'd unto us, and preserv'd among us, by means of a Church, whose Being consists in a due Care had to preserve that *Mission*, or *Commission*, so solemnly delivered by our Saviour to his Apostles, so signally confirm'd to them by the descent of the Holy Ghost, commanded to be so carefully convey'd by them to their Successours, which we have as good Reason to believe is by God's own special Appointment, as any thing else we find in the Holy Scriptures: I say, if it were not that *the Providence of God has preserv'd a Regular Succession of Persons to act by His Commission; to be His Representatives, to preach in His Name, to make Covenants and appoint Seals to them in His Name; and in His Name to receive into, and thrust out of the Communion of His Church.* As the great Mr. John Sage judicially has it. * I'm

* *Letters concerning Toleration.* Let. 5. §. 17. p. 209.

afraid it would be as bad with us as it was with the old World when Noah entered the Ark ; we should have been drown'd in Ignorance, and swallowed up in Destruction ; *We are a sinful Generation, a Seed of Evil-doers* ; and if it were not for the special Providence of God to preserve a *Remnant* among us of Bishops and Pastors, in a Rightful uninterrupted Succession ; to guide, direct, instruct and keep us, in the Right and Spiritual Way, *we should have been as Sodome, and we should have been like unto Gomorrah.* † And alas ! Into what sad Disorders, Distractions and Divisions, has the Contempt of the Clergy, and the Disbelief of this Commission granted to the Pastors of the Church, brought us to at this Day ! But let us consider him farther upon this Anti-christian Subject.

“ It hath not pleased God, in his Providence, to
 “ keep up any Proof of the least Probability, or
 “ moral Possibility, of a Regular Uninterrupted Suc-
 “ cession. But there is a great Appearance, and
 “ humanelly speaking, a Certainty of the contrary :
 “ that this Succession hath been often interrupted ;
 “ especially in the opinion of Those who maintain
 “ all Lay-Baptisms, and all Offices performed by
 “ Persons, who either have been irregularly or-
 “ dained, or have forged their Pretensions to Ordin-
 “ nation, to be mere Nullities. ||

Who is it that's of this Opinion, are they who condemn Lay-Baptism, and who look upon Irregular Ordinations as Nullities ; is it they who are perswaded, that it is neither Probable, Possible, nor Certain, the Providence of God would have kept up Regular Uninterrupted Succession : Let the

† *Isaiah Chapter 1. Verse 9.*

|| *Preservative Page 78.*

Pamphleteer guard himself from Nonsense in this Paragraph if he can. He tells you further,

" It is highly absurd, to put so important a point, as God's Favour, and Eternal Happiness, upon what no Man living can ever be acquainted with, to his Satisfaction. But still more absurd, to put it upon a *matter*, the contrary to which appears to be true. This is the Case here. This *Regular Uninterrupted Succession* of Persons qualified and regularly ordained, is a *matter* impossible to be proved. Nay, the *contrary* is more than probable, upon all *Historical Evidence*: Which we receive in other Cases. Therefore, your Interest in the favour of God can have nothing to do with it. AS SURE AS GOD IS JUST, He would have laid this *Matter* open and plain to the Capacities of those, whose Salvation was to depend upon it. Now, He hath in fact been so far from making this plain, in his Providence; that He hath rather made the contrary plain. Therefore, *This* cannot be the *Point*, upon which your *Salvation* can at all depend.

Having already preceeding p. 40. deduc'd the *Mission* more particularly in this Island, I have shewn it's NOT a *Matter impossible to be prov'd*; all I shall at present take notice of is, those heavy Asseverations he makes use of to fortify such *Un-churching Principles*. Nothing will serve him but to invoke the Tremendous and Sacred Name of God, by one of His *most glorious Attributes*, His Justice; To enforce a notorious Falshood, As sure as God is Just; Your Interest in the Favour of God can have nothing to do with an *Uninterrupted Regular Succession* of Persons Qualified and Regularly Ordain'd; God in his Providence never kept up such a *Succession*. Oh how sad is it to hear such Expressions from one who pretends to Sence and Learning;

ing; what can we expect when such Tenets are so openly profess'd and maintain'd, *Quales sumus! quo evehimur!* But observe him further.

" Among our selves particularly the Case will admit of another Argument, drawn from the peculiar Circumstances of our Church, and the inextricable Difficulties arising from them; which I would not so willingly speak of, were it not that the Church of *Rome* is continually making use of this sort of Argument.

Very well, our Church must have peculiar Circumstances, though it be a Scandal for Her to have peculiar Doctrines: But why is She allowed these peculiar Circumstances? What's this Argument? He tells you,

" It is very well known, that ever since the Reformation, there hath been a Regular Succession of Bishops certainly kept up in *Ireland*, and probably in *England* also; at least we may have leave to suppose it, and that is the same thing, as to the present Argument: It is as well known that several of the first Protestant Bishops were named by the Lay-Power, nor can there be any Regular Succession in the Protestant Church, whether of *Nonjurors* or *Others*, but must come down from those Bishops, whom yet our Adversaries must deny to have been Bishops, upon the account of these Lay-deprivations.

According to our Pamphleteer's way of reasoning, he states the Matter thus; there is no Necessity of an *Uninterrupted Regular Succession*, for *God in his Providence never kept up that in Fact, &c.* But if you will have it, you must derive it from Protestant Bishops, who were named by the Lay-Power to succeed to Popish Bishops, who were deprived by the Lay-Power: To which I answer, There must either be a continued *Uninterrupted Succession*

Succession of Bishops and Pastors Regularly Ordain'd in this our Church, or otherwise She must be a *Mushroom* sprung out of the Dunghill, taking up Her *Peculiar Doctrines, Peculiar Circumstances, Peculiar Privileges*, all at Her own Hand ; without any *Authority, Command, or Commission* whatsoever. Now it can be made appear, nay it is evident, that in Fact this Succession is uninterruptedlly handed down to us, (by Popish means indeed) but free from the stain of Lay-deprivations. Let him consider what he cites * from Dr. Hicks's Collection of Papers. † *Such were the Popish Bishops in Queen Mary's Reign who were put into the Sees of the displac'd Protestant Bishops.* He'll find these things do come up to the Point, and that they will answer all his Difficulties.

That there were Lay-deprivations too frequent, at or about the Time of the Reformation, is what shall not be denied ; but if there be no other means to render Lay-deprivations valid than by such Precedents he may drop the Cause ; Two Blacks can never make one White, and if we can otherwise derive the *Mission* than by such means, which we hope we can, and whereof he cannot be Ignorant, Then we hope to come up to the Point. But of this more hereafter.

But what does he mean by being *Nam'd* by the Lay-Power, is *Naming and Consecrating* all one ? The Convocation of Clergy in King Henry VIII. and King Edward VI's. Time, consisted of Ecclesiastical Persons, duly and regularly Ordain'd or Consecrated : They constituted themselves a National Church, Independent of the See of *Rome* ; which I hope the Pamphleteer from Church Prin-

ciples (if he'll adhere to any) will allow they had the Privilege to do. They compos'd our *Liturgy*, *Articles* and *Homilies*, and carried on the *Reformation*. When they had brought it to great Perfection Queen *Mary* succeeds ; she by a Lay-Power turns out all these Protestant Church-men, and Places Papists in their stead ; were not these Clergy-men who were thrust into their Sees and Parishes Intruders ? She murder'd and banish'd the most of them, the few that remain'd were recall'd by Queen *Elizabeth* : They were a competent Number, so many of them remain'd both Canonically Ordain'd and Consecrated as was requisite to fill up the Vacancy. Queen *Elizabeth* thrust out these Intruders whom Queen *Mary* had plac'd instead of the Protestant Reformers she had destroyed. Shall then the Successors to those who had been thus lawfully and canonically settled in Queen *Elizabeth*'s Time, be said only to derive their *Mission* from those who had no other Claim to be Ecclesiasticks, but only that *they were Nam'd by the Lay-Power* ? And because it's said they deriv'd their Ordination from *Rome*, therefore had they no *Mission* at all. Far be it from Dr. *Hoadly* to be guilty of such a Thought. If it is He, let him chuse whether he had rather assert the Bishops of *England* at the Reformation did take up their Stations by the Appointment of the Sovereign, without any *Mission* at all, or that they deriv'd their Orders or *Mission* from the Church of *Rome*. *Utrum Horum mavis accipe*. If they took up their Orders at their own Hand, then there is ne'er a Clergy-man in *England* at this Day, which ought to be look'd upon as such ; and it's the greatest Presumption in them to pretend either to the Mitre or Surplice. At this rate it were far better to be a Presbyterian than to be a Clergy-man of the Church of *England*, only that a Presbyterian

byterian is out of the road of Preferment, and has no opportunity to aspire to the Living of a Bishoprick. For if no Man can take the Office of Priesthood upon him, unless he be called of God, as was Aaron; much less can he Anoint, Ordain, or Consecrate; and a Power deriv'd after such a manner is no Power at all.

In relation to the *Mission* from *Rome*, He bids us "ask his Adversaries; therefore, first, what should "we have done upon their Principles, for any "degree of Reformation not only from our "Church of *England* but their own? To wait "for it in a regular Way from the Hands of the "Popish Bishops and Clergy themselves, in whose "Eyes it was worse than Death, had been to consent to all Superstition and Wickedness, in expectation of what would never have come to pass; and to have it from any Hands but theirs, "will I fear give a Nullity to the whole. p. 80.

Pray whence had the Bishops of the Establish'd Church their Ordination and Consecration, do they not mediately derive them from the Bishops, who being first Papists became afterwards Protestants, and carried on the Reformation. Surely again, they must either derive the *Mission* from them or have none at all; Who was it that told him that it would have been worse than Death to wait for it in a regular Way from Popish Bishops and Clergy; does their receiving the *Mission* from them make them give consent to Superstition and Wickedness, and will they rather chuse to deny the Succession than to derive it from *Rome*; and not only so, but be esteem'd a Member of no Church at all, rather than allow the *Nonjurors* the least grain of one of their *main Points*, though seemingly never so well founded upon Church Principles. Were it not much better for him to own the Succession to the *Romish Church*, to com-

mend the decent, and regular the orderly Way of Procedure of our Ancestors at the Reformation, who were so happy as to throw out of Four *Missals* (all materially differing among themselves,) * what was Superstitious and Erroneous in them, and to make up one complete Form of Divine Worship agreeable to the Holy Scriptures, than thus to bring a Scandal upon a whole Church, in order to defeat an Handful of People already brought so much under by Afflictions, which obliges him to take a quite different Road than to treat of Ecclesiastical Matters upon Church Principles, and to settle Civil Constitutions upon a quite different Footing than Civil Governments have been hitherto established. All must be reduc'd to their Primitive Principles. The Church must be reform'd according to the Primitive Pattern of the Holy Scriptures, without any Regard to whatever Canons have been enacted, and Constitutions heretofore regulated for her Good and Welfare. And since he can find no precedent for such a Government in the State, as he has a mind for, he must beat that out upon the Anvil of his own Brain, according as his Humour, Fancy, or particular Interest leads him; and this he calls the *Serving the Ends of Government*, which for what I know may be to serve his own *Ends*; which he may Model and Fashion so, as to be capable of a new Mould every new Year. For by the Chain of his Discourse, he do's not seem to be so fix'd in his Principle as to shew any Probability (or *moral Possibility*, to use his own Words) that he will still continue the same. And shall we not be a happy People, who shall be oblig'd to submit to such new *Ends of Government*

* Viz. That of Sarum, York, Bangor and Lincoln.

as our Pamphleteer shall think fit to carve out for us, according as he shall find it suitable to his Interest.

Of this we have here a pregnant Example. Before he can fix upon what Foundation he would have the Church to be built, as I have observ'd p. 13. He must destroy all the Canons, Constitutions and Regulations, by which she has been govern'd for near Seventeen Hundred Years. Sure if he had not thought the Nonjuring Church very firmly built, he would never have been at so much Pains to undermine it, by striking at the very Root of the *Principles* and *Practises* of the Primitive Fathers, and of all the Catholick Orthodox Churches ever since Christianity was propagated. Their Interest must needs be inseparable, otherwise he had never endeavoured to undo the whole for the sake of a few.

How seriously does he argue against that which was never doubted off till about Three Hundred Years ago, as I have observ'd p. 56. It was broach'd by a set of People The *OLLARD*S, who being willing to shake themselves loose from their Subjection to the Church at that Time, had not Knowledge enough to find out such Grounds of Reformation as might have been sufficient to support that Undertaking; Did ignorantly maintain some absurd Opinions, mix'd with others that were more Orthodox. What a shame is it for him to imbibe the very Dregs, and drink up the Spewings of those, who knowing no better, were through gross Ignorance and Inadvertency prompted to assert those Errors which he with so much Earnestness contends for, *viz.* An *Interruption* in the *Succession* of *Bishops* and *Pastors* in the Church! What a Scandal is it for him thus to agree in Opinion with a mean pitiful Mercenary Scribler, whom all the wild bigotted virulent

Sectarians

Sectarians do adore ? And how much ought he to be ashamed, when he considers, that even the Presbyterians are zealous Asserters of the *Uninterrupted Succession* of Ecclesiastical Persons as is observ'd elsewhere ? I must confess the Presbyterians of 1641. ow'd a great many thanks to the Independents, for curing them of a Disease which had well nigh wasted their Strength, and making them vigorously stand up for a *Necessity* of this *Uninterrupted Succession*, to save themselves from being swallowed up by their powerful Adversaries : For they were not able to stand their Ground against the Attacks of the Independents, if they had not had this Asylum to retire to, but of this more hereafter. All I shall at present add is, that it's Unworthy of the Pamphleteer to pretend to be a Bishop, when he so positively contradicts that, which the Presbyterians themselves stily maintain, as we have shewn p. 57. and shall shew at more Length.

But to come nearer to this *main Point* (as the Pamphleteer says) of the *Mission* or *Uninterrupted Succession* in an Ecclesiastical Sence. It's not here to be understood by the Vacancy of a proper See, nor any Contest which might have happened between the Fathers of the Church, about their succeeding to such and such a Vacancy. But it is to be understood How ? Where ? And When this *Mission* was convey'd ? Whether it possibly could, and actually has been convey'd ? And whether the Pamphleteer can make it appear that there have been Interruptions ? Positive Interruptions, Interruptions in Fact, and such Interruptions as Upon all *Historical Evidences* are more than Probable, and therefore such as the Laicks Interest in the Favour of God can have nothing to do with.

As

As to the Interruptions, in the Vacancy of a proper See ; That has frequently hapned, when by the means of two or more Competitors the Episcopal Chair might have been said to have been vacant till the Controversy was decided, and then whosoever was found duly elected by those whose Right it was, Canonically Consecrated and Received by the Neighbouring Catholick Bishops their Colleagues, He was to be acknowledged and received, both by the Clergy and People of that Diocess or District as their Lawful Bishop, and all due Deference was to be pay'd to him as such. Now this Vacancy can by no means be called an Interruption, when there was a Competition which should be preferr'd. 2dly, Supposing these Two or Three had all been Consecrated by Persons regularly and duly consecrated themselves, yet there can be no more than one Bishop in one See, and he whom the Neighbouring Bishops upon a strict inquiry into the Ground of the Contest receiv'd as such : He must be own'd as the Rightful, Lawful, and duly Consecrated Bishop, and they who will not *cede* to his Promotion nor join in Communion with him must be look'd upon as Schismaticks.

The Case of *Cornelius* is an evident Proof of this, he is Consecrated Bishop of *Rome* by a Competent Number of Bishops, and receiv'd as such by his Neighbouring Colleagues and the inferiour Clergy of his Diocess. *Novatus Diotripes* like affects the Prebeminency also ; He invites Three Bishops from the out-skirts of *Italy*, who understood nothing of Court or Political Intreagues ; They being a competent Number, Consecrate and Convey the *Mission* to him : But this being Clandestinely done and *Cornelius* being openly elected, neither did the Neighbouring Bishops nor the Clergy of *Rome* assent to it ; therefore both he and

and his Consecrators are by the unanimous Consent of the whole Christian Church declared Schismatics. They who consecrated him are by the Church oblig'd to do Penance, and submit to such Ecclesiastical Censures as their Crime deserve.

Novatus by his Circular Letters obtain'd a great many Adherers, and by his Ambition was prompted to maintain Hetrodox Opinions, in order to support his Party, (which too frequently happens among those who once depart from the Bosome of the Orthodox Church) after which neither he nor his Sectators were received into the Communion of the Catholick Church, until they renounc'd their former Errors, and declar'd their Abhorrence of such Schismatical Practises. Neither was this Schism disclaim'd by *Cornelius* and the Neighbouring Bishops of the Western Churches only, but by all the Bishops of the *African* and Eastern Churches also. The Celebrated St. *Cyprian* of *Carthage* has favoured the World with admirable Epistles upon that Subject. The like may be also observ'd of the Donatists of *Africa* as was of the *Novatians* in *Europe*.

Supposing then the Line of Bishops should fail in any particular Church, yet by the good Providence of God, and vigilance of the Bishops of the Neighbouring Churches it has still been preserv'd, whereof several Memorable Instances are to be given from the Unquestioned Historians of the Primitive Times: Such as these the Scribler makes mention of in his forecited Letter, some of whose Authorities I shall make use of to clear up this Point.

Eusebius tells us, that from St. *James* the Apostle, the Cousin of our Blessed Lord and Saviour, according to the Flesh, unto the Seige of *Jerusalem*, by *Adrian*, there were Fifteen Bishops that succeeded to each other there, in the Jewish Race;

And

And that after the Destruction of Jerusalem St. *Mark* took care to lay the Foundation of that Church in the Gentile Race. *Narcissus* succeeding thought fit at a certain Time to retire, no Person knowing where he went ; upon which such was the Care of the Neighbouring Bishops, that they thinking he was Dead consecrated one *Dius* in his room, who living no long Time *Germanio* succeeded to him, and to him *Gordius*, in whose Time *Narcissus* appear'd again, And now, least Two Bishops should pretend to the same See, at the same Time, the Neighbouring Bishops thought fit to oblige *Gordius* to lay aside his Administration ; so that what was Regular in *Gordius*'s Succession before now becomes illegal, his Predecessor being still alive, the Fathers of the Church obliging him to pass from any Claim he had to that See. *

This I hope will suffice as a Testimony of the Earnestness, Vigilancy and Care, of the Bishops in the Primitive Ages of the Church, for keeping up and indefatigably handing down to their Successors *Uninterruptedly*, that *Mission* which our Pamphleteer so positively denies. But that he may be further satisfied, let him read a Citation in the Margent of an Annotator, whose Credit, together with the Authors, upon whom he makes the Commentary, I hope will be convincing to any unbyass'd Person whatsoever. † For not only

do

* In his (*Gordius*) Time from some Place or other *Narcissus* appear'd again, as one risen from Death to Life, and is immediately invited by his Brethren to his Bishoprick ; all Men admiring him much more, both for his Retreat and also for his *Phylosophick* Course of Life. Euseb. lib. 6. c. 30.

† The most famous Churches, especially these founded by the Apostles keep the Successions of their Bishopricks laid up among their Archives, recording their Deaths and the Day of their Deaths.

do we see a Catalogue of the Bishops who Uninterruptedly succeeded to each other in the Four Apostolical Churches of *Jerusalem, Antioch, Alexandria, Rome*, and in the Patriarchal one of *Constantinople* from *Constantine* delivered to us by *Eusebius*; but also continued by *Socrates* and *Evagrius*, during the Four Catholick General Councils of *Nicea, Ephesus, Constantinople* and *Chalcedon*, upon whose Basis our judicious Reformers have setled our Glorious Church of *England*, as it stands to this Day. So that if the Providence of God has preserv'd the Catalogue of Bishops in the Succession to their several Sees, throughout those dark and obscure Ages of the Church, when through the Violence of the several Persecutions, all kinds of Records were for the most part destroyed, how little reason have we to doubt of the continuing of it in After-ages. And if the Pamphleteer has any more Authentick *Historical Facts* and better avouch'd than these to produce, he shall be heartily Welcome; but I must beg leave to tell him (least one of his Learning should be so far Ignorant) that these are Facts which have been hitherto Universally receiv'd to be true.

We come now to the Affair of St. *Chrysostome*, which the Pamphleteer says they (*viz.* his Admirers) mention so often in vain, and in contradiction to themselves and their own Principles. He was *Banish'd* (says he) And *Banish'd* for speaking against the Empress. Let us suppose him to be a profess'd Enemy to the State, meeting with his People constantly to

Deaths, in a pair of writing Tables. These our Eusebius had diligently Examin'd, and he had digest'd the Bishops of the principal Sees from these Tables only. *Yales. annot. in Euseb. lib. 5. c. 12.*

“ Pray

“ Pray and Preach with the utmost Zeal against
 “ the *Rightful Emperor*, and in consequence of his
 “ *Notions* setting up another, and denying Com-
 “ munion to all who would not join with him
 “ against the *Rightful Emperour*.

In order to set this noted Piece of History concerning St. *John Chrysostome* in a true Light, I beg Patience of the Reader until I set down the most remarkable Passages of his Life, at least such as relate to the Matter in Hand, from *Socrates* an Author of so great Antiquity and so universally receiv'd, that I hope the Pamphleteer will not offer to call his Credit in Question. Such gross Impositions rather befit the Scribler, whose great Talent lies in spreading abroad malicious Lyes, Calumnies and Falshoods, than the Pamphleteer who skreens himself under the Name of a Bishop: They are enough to invalidate the Testimony of all the Writer can assert.

It's well known the maintaining of Rebellious Principles, stirring up to Sedition and Rebellion, or declaring (far les praying, preaching, or otherwise acting) against the *Rightful Emperour*, was not so much as dream'd of by the Primitive Fathers. Had such Opinions been once broach'd in these early Ages of the Church, the Catholick Members of it would with one Voice unanimously have stood up against it; and with the greatest Earnestness and Zeal stily asserted the contrary: And its *suppositio non supponenda*, that our St. *Chrysostome* could be guilty of the like. A pious Soul of pure Solid and Catholick Principles, who throughly understood the Doctrines of the Holy Scriptures; he was too well acquainted with what St. *Paul* says in his Epistles to the *Romans*. (*Whosoever resisteth the Power resisteth the Ordinance of God, and they that resist receive damnation to themselves.* Chap. 13. 1.) He knew too much of the

Canons, Constitutions and Regulations, of the Catholick Church in those Days, (none of which favour'd such Tenets) to give the leaft Ground for such a Susposition: He continued as firm and stedfast in the Faith as any of his Contemporaries, and therefore he of all Men should not have been branded with the worst of Calumnies, such as the encouraging or stirring up of Rebellion.

To give him a just and due Character, he seems to have imbib'd a strict and severe Temper in relation to Discipline, from that Ascetick and Monkish way of Living he had been accustom'd to in his younger Years. He understood Books better than Men, and could not endure any thing that was disorderly or irregular in the inferiour Clergy, over whom he had a more immediate Inspection; well knowing that they ought to shew good and pious Examples to the Laity; therefore he exhorted and reproved them with the greatest Freedom, and when occasion requir'd he censur'd and exemplary punish'd them for their not behaving themselves suitable to their Character. He knew very well how to treat such as were his Brethren, and of the same Ecclesiastical Degree with himself, and therefore when *Epiphanius* and *Severianus* come to his Metopolitan City of Constantinople, he treated them honourably and respectfully: The one he invited to his Palace, and the other he admitted into the Freedom of his Converse; but when he understood that they were acting uncanonically, by ordaining Presbyters and Deacons within his proper Bounds and Diocess, and that without his Knowledge and Consent; then it was that he expell'd them out of the City, and oblig'd them to retire; and maintain'd his Character and Episcopal Authority so boldly, that all the Persuasions, Exhortations, and even Threats of the Empress *Eudoxia*, could

not prevail with him to give the least Countenance to such as had acted so far contrary to all the Rules of Ecclesiastical Discipline at that Time. He with great Freedom reprehended the Lasciviousness and Luxury of the Court, was offended at the Licentiousness of the Magistrates, curb'd the Debauchery of the Eunuchs and Courtiers ; and because he would be no Sycophant nor Court Parasite, no Time-server, nor would indulge any thing he thought contrary to the Purity of the Christian Religion ; therefore he brought upon himself the Odium and Malice of those whom he had disoblig'd, by looking so narrowly into their Life and Conversation, and at last fell a Sacrifice to their unjust Revenge.

Theophilus who formerly entertain'd a private Grudge at him, because of his being preferr'd to *Isidorus*, his Friend in the See of *Constantinople*, now begins to take off the Mask and openly appear in his malicious Designs : He and *Severianus* posseis'd the Empress with a Prejudice against him, as if he had aim'd at her in an Oration he had made against the Vices of the Female Sex. She obtains a Prescript from the Emperour by virtue of which, she procures that *Theophilus* should call a Synod of Bishops, most of which were his profess'd Enemies, and summon'd him before them. *He appeal'd to a General Council, that his Cause might be heard before a more impartial Judicatory : They without any delay cite him Four Times before them, and because he would not appear, but insisted on his former Appeal, they condemn'd and depos'd him ; laying no other Crime to his Charge but only that he would not appear.* These are the very Words of Socrates my Author. * “ The Emperour issued but

“ an Order that he should be forthwith ejected
 “ and carried into Banishment. *Jobannes* † Un-
 “ derstanding this surrendred himself, about Noon,
 “ on the Third Day after his Deposition, the Peo-
 “ ple not knowing of it, for he was afraid least a
 “ Disturbance might have been rais'd upon his
 “ Account, and so he was carried into Banish-
 “ ment. For the Multitude (when his Business
 “ was divulg'd, about the Evening after the Sen-
 “ tence was pronounc'd) were put into the great-
 “ est Tumult imaginable, had watch'd all Night
 “ long, and would not in no wise suffer him to
 “ be taken out of the Church, but cried that
 “ Cognisance ought to be taken of his Case be-
 “ fore a greater Synod.

And this is the Case about which the Pamphleteer makes so great a Clamour and Noise. *He was Banish'd, and Banish'd* (Emphatically written and repeated) for speaking against the Empress. — *A profess'd Enemy to the State* — meeting with the People constantly praying and preaching against the Rightful Emperour, and that with the utmost Zeal too. Is there any thing in all this that gives the least Ground for such a Supposition: Is there the least Innuendo here for raising so gross a Calumny against that devout Saint, who was so much harass'd by the Spite and Malice of his Enemies while alive, and whose Ashes have been too much disturb'd since his Death; what can be expected more from the greatest Heretick, against a Man of such intire Catholick Principles? Is it not the greatest Boldness, most ignominious and reproachful Spite, in any one who pretends to so much Sense and Conscience, who will needs have him-

† St. Chrysostome,

self look'd upon as a Person of so great Learning and Distinction as to assume the Name of a Bishop. Certainly Dr. *Hoadly* cannot but resent this Pamphleteer's fixing his Name to such scandalous Reflections upon so great a Saint.

And here is to be considered what a great regard both the Emperour and Empress had to the Ecclesiastical Judicatories at that Time. Tho' the Empress was now possess'd with the greatest Enmity against St. *Chyfostome*, by the crafty Insinuations of his other deadly Enemies ; and tho' the Emperour was puff'd up to the greatest Rage by her Suggestions, yet none of them would offer to deprive, depose or banish him, till the Synod had first taken Cognisance of his Case, and pass'd an Ecclesiastical Sentence against him ; neither was St. *Chyfostome* wanting in a just and due Deference to such an Ecclesiastical Judicatory, however Partially and Uncanonically they had proceeded. He quietly acquiesces, stays three Days in the Church to prevent an Uproar, and steps privately off for fear the Multitude should be exasperated against the *Rightful Emperour* ; so far was he from *being a profess'd Enemy to the State*. And although their Rage and Fury was like to have fall'n heavy upon the Emperour, and *Theophilus* the chief Instigator to all this Mischief ; yet this his peaceable Behaviour prevented things from coming to too great a highth. *And when the Populace would not be satisfied until he were recall'd, yet he positively refus'd to take Possession of his Episcopal Chair* ; saying, that that ought to be done by a Determination of the Judges, and that it was necessary his Condemners should acquit him ; and when the Multitude grew more inflam'd, and would needs have him seated in his Episcopal Throne, He in a most Pious and Christian Manner proceeded according to his Usage to

pray

pray for Peace to his People. * Is this *In consequence of his Notions to set up another, and deny Communion to all who would not join with him against the Emperour?* Can the Pamphleteer produce one Instance of the least design *John Chrysostome* had of setting up another? If so, I should be glad he would favour the World so far as to let them know who it was. Let him produce the least Historical Instance (*that this was so much as mention'd*) which we use to receive in the like Cases. On the contrary, he was so far from denying Communion to such, that neither those of his own Diocess, nor any other Members of the Catholick Church, would after he was banish'd a second Time join in Communion with those who had set up in Opposition against him.

That there were two separate Communions set up then in the Church, which otherwise agreed in Catholick Principles, was too well known, and created too great a Disturbance not to be remembred, even with Regret in this our own Age: Yet that *St. Chrysostome* or his Adherers set up another Communion, where Disloyalty to the Emperour was preach'd up, or that he (in other Terms) deny'd Communion to his Loyal Subjects, can no where be made appear. We see the Emperour is oblig'd to recal him the Rightful Bishop, in order to prevent this Breach of Communion; and when by the Force of the Populace, (ontrary to his pure and sincere Inclinations,) he is oblig'd to re-instal himself in that Throne, from which he had been so unjustly deposed; without the Ecclesiastical Restitution he most passionately desir'd. Must he be blam'd for re-possessing himself after such a manner? And

* Socrates Lib. 5. Ch. 14.

for the Schism which happen'd upon his second Banishment? Because forsooth that was not done by those who were his open declar'd and inveterate Enemies; must, I say, the Schism which followed upon this his unchristian and uncanonical Treatment be laid to his Door, and must his venerable Name and most pious Memory be first calumniated, and then made use of as an Example, by such as do their utmost to destroy the Church in this Age, that thereupon they may found their most pernicious and modern Doctrines.

Socrates in the detail of this History recounts some singular Accidents which followed upon *Johannes*, or St. *Chrysostome*'s being thus Unecclesiastically treated; such as *Cyrinus* Bishop of *Chalcedon* having first lost the one Foot, and then the other, both which Gangred and were afterwards cut off; though the first Cause was only that *Marruthus* Bishop of *Mesopotamia* had accidentally trodden upon one of them. The falling of Hail as big as Stones at *Constantinople*. The Empress, her Death shortly after, which People then look'd upon as so many Judgments; Upon *Cyrinus*, because of the opprobrious Words he had formerly spoken against *Johannes*; Upon the *Constantinopolitans*, because of their disrespectful Behaviour towards him; and upon the Empress for her barbarous Treatment of him; but then he continues. *Whether Crinus suffered, the Hail fell, or the Empress dyed upon Johannes Account God only knows.*

But this is certain, a lamentable and woful Schism happen'd upon his Banishment and Death. *Arsacius* a few Days after was ordain'd Bishop, or rather usurp'd the Episcopal Chair of *Constantinople*, and probably by their Means who expell'd St. *Chrysostome*; yet he did not long survive his taking the Bishoprick. The *Johannites*, or they who own'd

Johannes's rightful Title to the See of *Constantinople*, began to hold separate Assemblies, and would not join in Communion with such as had intruded into his Charge; though they continued to Communicate with all the Catholick Churches elsewhere.

Atticus succeeded to *Arsacius*, a good and pious Man, universally and deservedly esteem'd by all; yet the *Johannites* would not own him as their Bishop, even after St. *Chrysostome*'s Death, because he deriv'd his Succession from *Arsacius* the Intruder, and not from *Johannes* the Rightful Bishop: But he prudently and piously endeavoured to heal up the Schism, by placing *Johannes*'s Name in the *Dypticks*, and rasing out *Arsacius*'s, and thereby owning himself as *Johannes* not *Arsacius*'s Successor. * I know it's objected that *Arsacius*'s Name does not appear to have been ras'd out, but of course this must have been done, for it was not the Practise of those Days to keep in Record the Names of Two Bishops, who pretended to have a Title to the same See at one and the same Time.

Such was the great Regard the Catholick Church had to the Rightful Succession of Bishops in those Days, that several of these *Johannites* would neither Communicate with *Atticus*, (notwithstanding all his pious Endeavours to be reconcil'd to them,) nor with *Sisinius* chosen by the Laity, and regularly ordained by the Clergy to be his Successor; nor with *Nestorius*, who was first look'd upon to be of Catholick Principles, but was afterwards depos'd as an Heretick by the Catholick Council of *Ephesus*; nor yet with *Maximi-*

* Socrates Lib. 7. Ch. 25.

anus who was regularly consecrated his Successor ; till the pious and peaceable *Proclus* who succeeded him (being sensible of the sad and dismal Effects of this Schism begun by St. *Chrysoftome's* unjust Deposition,) used his prudent Endeavours to satisfy the discontented upon that Account, by bringing *Johannes's* Body from the Place of his Exile, where it had been buried, and depositating it in the Church of the Apostles at *Constantinople*, * beside the Bodies of the Bishops his Predecessors ; that thereby the injustice of his Deposition and Exile might be known to future Ages ; and his pious Memory as a Catholick Bishop might for ever after remain unblemished.

How much ashame'd then ought this Pamphleteer to be, who (after so many Ages) has dar'd to rake his Ashes afresh, and accuse his Memory with so foul a Crime as that of endeavouring to countenance and stir up Rebellion. Certainly, had not the prudent *Atticus*, and the peaceable *Proclus*, been sensible of the justness of the Complaint of the *Johannites*, and upon what good Ground they disengaged from them, they had never been at such Pains to have them reconcil'd. Especially *Proclus*, who made use of this prudent Expedient of bringing back his Body, Five and Thirty Years after his Deposition. This plainly shews, that the Catholicks in most Places kept Communion with these *Johannites* ; and it's a pregnant Example what deep Sense the Catholick Church at that Time had of Schism, which the Pamphleteer and his Brethren talk so lightly of Now-a-days ; when one of his greatest Quarrels with Popery is, " That it is a Religion which wherever it is received must act universally and equally the

* *Socrates Lib. 7. Ch. 45.*

" same way : That it's a Religion which leaves
 " nothing to the variety of Tempers and Princi-
 " ples, p. 26. which (in my Opinion, however
 " erroneous it be otherwise) is one of its greatest
 " Perfections.

A Third Instance is in the Affair of *Porterius*. The Synod of *Chalcedon* depose *Dioscorus* for Heresy. *Porterius* is Ecclesiastically ordain'd Bishop of *Alexandria* in his stead ; Tumults are raised upon account of his Ordination, and promoted by *Timotheus Eleurus* ; who upon the Death of the Emperour *Marciatus*, procure *Porterius* to be murdered in the Streets of *Alexandria*, and possesses himself of his Archiepiscopal See ; but he is afterwards banished * to *Gangra*, whither *Dioscorus* had been banished before, and *Timotheus Salophaciulus* is elected to succeed *Porterius*. *Basiliscus* Usurps the Imperial Throne over *Zeno* the Emperour ; and being possess'd of the Empire, he recalls *Timotheus Eliurus* from Banishment, who Anathematizes the Council of *Chalcedon*. *Zeno* reposessing himself of the Throne, the Bishops of *Asia* crave Pardon for condemning the Council of *Chalcedon*. And *Timotheus Salophaciulus* is reinstall'd as *Porterius*'s Successor to the See of *Alexandria* : *Johannes* succeeds *Timotheus* in the *Porterian* Succession. This *Johannes* having obtained the Episcopal See by indirect Means is ejected ; and *Petrus Mongus* (who had procur'd himself to be elected Successor to the intruder *Timotheus Eliurus*) is plac'd in the Chair, having embrac'd the Orthodox Faith ; and being

* After these Things *Timotheus [Eliurus]* is condemn'd to be banish'd. He also as well as *Dioscorus* being ordered to dwell at *Gangra*, The Alexandrians therefore elect *Timotheus [Salophaciulus]* to succeed *Poterius* in the Bishoprick. This *Timothaeus* some Persons also term'd *Basilicus Evagrius Scholast.* Book 2. Ch. 11.

received into Communion with the Adherents to the *Porterian Succession*.

This is the Third Instance I have produc'd from Three Authors of great Credit of the Primitive Church History, whereby I design'd to shew the great Concern the Members of the Primitive Church had to preserve the Succession of the Rightful Bishops in the several Churches, and what great Aversion they had to Intruders. The Case of *Narcissus* shews how careful the *Primitive Church* was to prevent *Interruption*; and that of *St. Chrysoſtome* and *Petrus Mongus* shews, they either thrust out the Intruders, or deny'd them Communion, which was the greatest Punishment could be inflicted, and the best Expedient could be us'd by the Orthodox to reclaim such as disturb'd the Peace of the Church; well knowing of what a heinous Nature Schism is. So far were they from giving the least Encouragement to that *variety of Tempers* so much cried up Now-a-days.

Petrus Mongus was certainly a very bad Man, but I have made mention of him only to shew how earnest the Emperour *Zeno* was to have the *Porterian Succession* rightly plac'd; And that he was once fully convinc'd of *Petrus's Orthodoxy* appears from his Letter to Pope *Felix*, † though he afterwards reaffir'm'd his former Heresy.

I

* Wherefore also not long after this, when a Festivity was celebrated at Alexandria, and all Persons had agreed to that iern'd *Zeno's Henoticon*, *Petrus* likewise was admitted into Communion with those of *Porterius's Party*. *Evagr. Lib. 3. Ch. 13.*

† You ought to be most undoubtedly affur'd, that both our Piety and the foremention'd most Holy *Petrus*: And all the most Holy

I hope these are sufficient to prove what a Nation the Primitive Fathers of the Church had of the necessity of a *Mission*, and of the Uninterrupted Continuance of it. Would they have so carefully preserv'd the Catalogues of the Bishops in the several Churches? Would they have look'd upon the inserting or rasing out of the Dypticks to be of such Moment? Would they have been so earnest in keeping up the different Usages in the several Churches? But that it might be the better known from which of the Apostles they receiv'd them, in order to derive the Succession of their Bishops from such? Would they of *Britain* have kept so close a Correspondence with the *Gallican Churches*, had it not been that they might mutually bestow the *Mission* upon each other? If through the Iniquity of Times it should fail, would *Gregory the Great* have been so particular in his Advice to *Augustine*, as to desire him (if he was successful in converting the *Saxons*) to return to *Etherius* Archbishop of *Arles*, and be consecrated by him? If the *Mission*, If the Power of Ordination and Consecration was not necessary, why should he have been at such Pains a Second Time to cross the Seas? Could not he, and they who were with him, as well have pitch'd upon the most capable of these Converts, and bid them Teach, Instruct, and administer the Sacraments to their Brethren, without the Formality of a *Mission*? Why should *Augustine* be so desirous to know how to behave himself as to that? And upon what account did *Gregory* give him the following Solution to one of his Que-

Holy Churches do Embrace and Reverence the most Holy Synod of the Chalcedonians, which hath fully agreed with the Faith of the Synod Nudans. Evagr. Lib. 3. Cap. 28.

ftions.

sions. " That in regard *Augustine* was the only " Bishop in the *English* Church, 'twas impracticable for him to have any Assistant at the first " Consecration, but when any *French* Bishops " happen'd to Travail into *Kent* they might join " him in so far, as to be Witnesses to the Solem- " nity ; but after the *English* Church was once " furnished with a Number of Bishops in the " Neighbourhood, Then no Clergy-man ought " to be promoted to that Character without Three " or Four of that Order at his Consecration. *

This is not *Gregory's* Advice alone, but an Advice consonant to the Canons of the Four Orthodox General Councils, and what has always been observ'd by the Church of *England*, even at the noted Time of the Consecration of *Archbishop Parker*, whereof the Pamphleteer cannot be Ignorant.

On what a solid Bottom must the Principles of the *Nonjurors* be fix'd ? When by the foregoing it appears, that if the most material Objection against them be that of an Interruption in the Succession of the Ecclesiastical *Mission*, and if it be plain and evident there can be no such Interruption unless it fail altogether ; then the Pamphleteer has done them a considerable Service, by shewing that their Principles are built upon a lasting Foundation for the Laicks to go upon, † and that the Consequences drawn from such Premisses || are of great Use and Advantage to them. If on the other Hand there actually is and has been such an Interruption, then he has done the Establish'd Church (whereof he pretends to be a Bishop) a vast diskindness ; by shewing they can have no Pretence to a Church. For since it's in

* Coll. Eccleſ. Hist. Part 1. Book 2. Page 68.

† Preservative Page 9. || Ibid Page 5.

the Commission, in the Powers and Privileges delivered by our Saviour to his Apostles, to be handed down and enjoy'd by their Successors throughout all Ages ; that a Church-man is distinguish'd from a Laick : If they have been interrupted and let fall ? Then every Man may take up this Commission at his own Hands, and pretend to have as many of these Powers and Privileges as he has a mind ; and an Independent Teacher may be as good a Clergy-man as the Archbishop of *Canterbury*.

Before I proceed further, I must take notice of a Concession granted by a late Author upon this Subject, which I can no ways go along with, *viz.* “ Tho’ the Succession of Bishops has been some Times interrupted, yet it has commonly been restor’d by an Ecclesiastical Hand. * What kind of an Hand this can be does not appear to me. For it’s as plain as the Primitive Tradition, or Ancient Church History, can make it. That neither the *Mission* nor *Ordination* was ever convey’d or perform’d by any other Hands than those of the Apostles, or of the Bishops their Successors ; until in those latter Days, that some Disobligations taken at and Prejudice conceiv’d against the Bishop of *Geneva*, and some other Bishops in *Switzerland*, made *Calvin* and his fellow Reformers there, bethink themselves of conveying it without the Intervention of the Hands of a Bishop. And it’s upon the loosing of this *Pin* alone That *Ordination* is valid, though not performed by a Bishop. That all the Mischiefs which have befallen this otherwise Happy Island have followed. The opening of this Door has given an inlet to *Presbyterians*, *Independents*, *Anabaptists*, *Quakers*,

* *Some Arguments in the Preservative briefly considered.* p. 34
kers,

kers, and all those other wild Sectaries which continue to infest the Church, and threaten Her Ruin to this Day. It was not the Episcopal Ordination that was chiefly pointed at by *Calvin* and his Brethren ; It was the Sovereign Power and Authority which the Bishops in those Parts assum'd as secular Princes, against which they were so maliciously bent ; It was Envy against the Prince which made them bereave the Bishop of what intrinsically belong'd to him. It was in Order to set up Democracy in the State, that all these *Babylonish* Confusions were introduc'd into the Church ; and hence it is that *Presbyterians* for the most part have ever since entertain'd rebellious Principles. So perverse is our Nature, that from one Extremity we generally run to another. We become superstitious in running from Superstition : When once People begin to tamper with *Authority*, they never cease till they trample upon it. Episcopacy and Monarchy are so mutually join'd, that the one never did yet flourish without the other ; which made King *James I.* observe that *Nec Episcopus, Nec Rex.*

But to return, Grant that *Presbyterian* Ordination were valid, (which was never yet esteem'd so by those who adhere to pure Primitive Church Principles) yet they never pretended to restore the Succession of Bishops if once it was interrupted (which they must have done according to that Author) for none but Bishops Consecrate Successors to Bishops. It's a great Concession, if one should yield that one Presbyter can ordain another Presbyter. But it can never be granted, that one who is only cloathed with an inferiour Power can confer a superiour Power (such as that of Ordination) upon another, who himself was never cloathed with any more than a subor-

dinate Degree, and what other Ecclesiastical Hand can be concerned in this Matter, is what I do not yet understand.

I need not swell this small Essay with the further clearing up of these material Points of Ordination and Consecration (though of great use to our present Design) since they are already fully made good by the most Part of Orthodox Ecclesiastical Writers, especially those of the present Age; whereof I could name several, who have demonstratively proved, that they properly belong to the Bishops and not to Presbyters, unless he shall think fit to call them to assist him at an Ordination. But as to the Consecration none but the Bishops Colleagues are Canonically allowed to assist.

But leaving this, since our Pamphleteer will only be convinc'd by the Scriptures, though I suspect he has some sinister Design by his so often having recourse to them, for as he calls all those high and lofty Words, whereby the Powers and Privileges of the Church are usually express'd, such as Absolution, Benediction, &c. nothing but *Terms of Art*, * so being sensible the illiterate Laicks are less capable Judges of the more important Passages of the Scriptures, he sends them straight to them, that the strength of the Arguments which the more Learned may deduce from those very Passages may be shun'd.

But my Design is not so far; I am resolv'd to shew what kind of Government, whether in Church or State, Almighty God has pointed out as most agreeable to His Will, from the *plain and obvious Passages of the Holy Scriptures*, without any equivocating or delusive View.

* Preservative Page 91.

Almighty God being resolved to commit to Man (whom he had created after his own Image, and endowed with a reasonable Soul and Faculty of discerning between Good and Evil) the Dominion over his fellow Creatures, was willing to shew him, that great and weighty Matters are not to be gone about in a preposterous and irregular way, but after a decent and orderly manner; therefore he did not pronounce his *Fiat* all at once, but made it produce the several Effects, during the space of Six Days: Nor did He create Man in common with the other living Creatures, but as it were call'd a Cabinet Council of Heaven, (*Come let us make Man*) and made him the last as the most excellent Part of the Creation, to shew what a special Regard he had to him who was to Lord it over all his fellow Creatures. And what Deference and Respect is to be paid to such, as by His Divine Providence are plac'd in a superior Station, both in Church and State.

Before the positive Law was promulgated, which hap'ned near to Three Thousand Years after the Creation, both the Ecclesiastical and Civil Power were jointly plac'd in the eldest Son of each Family, as appears by the lineal Descent handed down to us of the *Antediluvian* Patriarchs till *Noah*. And from *Shem* *Noah*'s eldest Son to *Abraham*, in whose Person (and to whose Post-*terity*, the positive Law was first declar'd) God Almighty first plac'd that which is called a Church, plainly intimating that the Right of Succession was originally and hereditarily inherent in the lineal Descent of the Eldest, from Father to Son; and that the younger Children had no Right to chuse who should Reign over them. The Government continuing in this State, and after this Manner, for so many Hundred Years, is a sufficient

Proof of the Preference of this to all other kinds of Government whatever.

When the Great Creator had determin'd to separate the Government of the Church from that of the State, He took such Regular Steps as may clearly teach us, that People are not to leap into Ministerial Offices all at once. He first Redeems the first Born of *Israel* by the Sacrifice of the first Born of *Egypt*, and then claims the first Born of *Israel* as more peculiarly belonging to himself. When He is to deliver His Church and People cut of Bondage, He calls *Moses* by a special Appearance in the Bush, and to let him know that He had sanctified him by His immediate Presence, He bids him take off the Shoe from his Foot, for the Ground whereon he stands is Holy Ground. The more fully to convince him that He was hereby specially call'd, He works a Miracle by *Moses's* Means, in turning the Rod to a Serpent, and last of all He gives him the Commission: See what Regularity of Procedure is here; He first sanctifies him, then confirms him by the performance of a Miracle, and then gives the *Mission*; which from thence forward was to continue *Uninterruptedly* throughout the succeeding Ages. Because hereafter the Administration of the Government of each Tribe was to be continued in the first Born. Therefore (since He had already assum'd them to Himself) He accepts of one whole Tribe (*viz.* that of *Levi*) for His more peculiar Service in their stead. And since the first Born exceeded (Body for Body) the Tribe of *Levi* in Number, therefore He accepts of so much Money as a Redemption for the rest, which He distributes among the Tribe of *Levi*: To whom He also allots certain Portions and Inheritances among their Brethren for their Maintenance. And that the Number of Twelve Tribes should be still kept

kept up, He divided the Tribe of *Joseph* into Two, *viz.* that of *Ephraim* and *Manasseh*; for though *Ephraim* was the younger Brother, yet by a particular Dispensation from his Grandfather, he is preferr'd to *Manasseh*.

Thus the eldest Son of each Tribe being disengag'd from the more immediate Service at the Altar, they have the Sovereignty over their respective Tribes, committed to them and their Posterity, in a lineal and hereditary Descent; they are to have the Administration of the Government of the whole Tribe, and the Privilege of going out and coming in before them throughout their Generations; for upon no other Account could they be called the Princes of the Thousands of *Israel* in the Wilderness, when there could be no Honours nor Preferments bestow'd upon them, save upon Account of the Primogeniture, for they had Riches all alike. (whereof Honours and Preferments are the usual Concomitants,) *Manna* and *Quails* was their Food, and they had no need of Raiment, for that did not wax Old all the Forty Years; and all the Necessaries of Life were equally distributed among them from the first to the last.

Moses having the Civil Government over the whole Children of *Israel* committed to him, by a special Commission from God Himself, conveys the *Mission* (for the Ecclesiastical Administration which he had receiv'd from on High at the Bush) to *Aaron*, and Consecrates him and his Sons; for though *Aaron* was a *Priest called of God* as the Apostle speaks, yet he did not *take this Honour to himself*, but receiv'd it by *Unction* and the imposition of the Hands of *Moses*. A most pregnant Example that the *Mission* can never be valid, unless it be either receiv'd from Heaven immediately, or mediately from those who are Lawfully call'd,

call'd, and have Power to convey it ; and if so, how surprising is it that any Man should so vigorously plead the contrary.

When *Moses* was to die, then his Spirit is in a formal manner devolv'd upon *Joshua* in the Tabernacle. What need of this, if every Person that can, may aspire to Authority, without he can come to it by lawful Means. It seem'd necessary in this Case, because the supreme Government was not committed to *Joshua* to be convey'd from him to his Posterity, but his Commission was only Temporary, to lead the People of *Israel* into the promised Land, for the Government of the several Tribes (as I have said above) was to be continued to their respective Princes. *Eleazar* upon *Aaron*'s Death is consecrated, and has the Ecclesiastical Administration in a Ceremonial Way committed to him.

Thus the Priestly Office by lineal Descent was convey'd from Father to Son, which was *Uninterruptedly* continued throughout the old Dispensation. And the Scriptures afford us pregnant Examples of the Punishment of those who usurp'd the Priest's Office when not lawfully call'd thereto.

Joshua before his Death took care to teach the Children of *Israel* after what manner they were to be govern'd for the future, which was, by those who were in a direct Line descended from each of the respective Patriarchs of the several Tribes. As you have it *Numbers* Ch. 2. when the Order of their March and Encampment is declar'd. And Ch. 7. *When they offered for dedicating the Altar in the Day it was Anointed.* * In both these Places the same Persons are named, and are called the *Captains* and *Princes* of each Tribe. They con-

stituted a College of Princes who were to act in concert together, under the Direction of the Almighty God; whose more immediate Will was to be known by those lively Oracles the *Urim* and *Thummim*, which was committed to the High Priest.

To these were Fifty Eight more added as a Council or *Sanbedrim*, who were to assist the Twelve Princes, and act in a subordinate Degree to them, over all the Tribes. The Constitution of this *Sanbedrim* of Seventy, and the Quality of those who were to be Members of it is to be seen. *Numbers 11. 16. And the Lord said unto Moses, Gather unto me Seventy Men of the Elders of Israel whom thou knowest to be the Elders of the People.* The Government of each particular Tribe was committed to the Prince as Supreme, and to the chief of each of the Collateral Branches, who were called the Heads of the Families, the Elders and chief Officers of the People; whence we may observe that nothing of Election is so much as dreamt of at this Time. For the Government of the Children of *Israel* necessarily devolv'd upon those to whom by Birth-right it naturally belong'd. And this seems to be most agreeable to the good Will and Pleasure of Almighty God; for had it been otherwise, he would neither have desired *Moses* to gather together the Seventy Elders; nor would he have told him they were to be such as he knew to be Elders; He could have poured His Spirit upon whom he pleased, and made such as he thought fit sharers of the Spirit of Government he formerly had bestow'd upon *Moses*; but He would by no means give way to such an irregular and disorderly Way of Procedure in Affairs of that Consequence, which we see has been too much practis'd in After-ages, but of this more hereafter.

We

We Read that Israel serv'd the Lord all the Days of Joshua, and of the Elders which over-lived Joshua. That is, so long as they kept up that Constitution of Government so happily settled among them by the Almighty Legislator. But no sooner did they to whom the Supreme Command belong'd begin to slacken the Reins of Government, and give Concessions to the Collateral Branches, who would needs pretend to have a share of it ; then in a trice did the popular Confusions begin ; *And in those Days there was no King in Israel.* Then did an impetuous Torrent of Woes, Miseries, Afflictions, Distractions and Calamities, flow in upon them like a mighty Stream. The true Worship of God is forsaken, and Idolatry set up in its Place. *Every one does what seems good in his own Eyes.* *Micah* can steal Eleven Hundred Sheckles of Silver from his Mother ; he can make a molten and graven Image of it, and Consecrate his Son for a Priest to it. This Image must become a Snare to the *Danites*, who carry it away, together with a *Levite*, whom *Micah* had consecrated also to be a Priest, and by whom they were withdrawn from the Solemn Place of God's Worship at *Shiloh*. † The Men of *Gibeah* can be Guilty of as heinous a Crime as the *Sodomites* were of Old ; and this can beget a Civil War, so far as to end almost in the utter ruin of a whole Tribe ; while they rather chuse to sheath their Swords in one anothers Sides, than to drive out the *Cananites* from before them ; though expressly commanded thereto by Almighty God, for which they are severely reprov'd at *Bocrim*.

That this History of *Micah*, *Dan* the *Levite* with his Concubine and *Benjamin*, hap'ned shortly af-

† Judges 17.

ter *Joshua's* Death, or upon the failing of the Race of Elders who lived along with *Joshua*, appears 1st, That their Government was as yet undisturb'd by any Enemy from without; and that this seems to be the beginning of their Factions and Divisions within. 2^{dly}, That they had not yet wholly fallen off to Idolatry, we may learn from the whole Congregation; their appearing before the Lord at *Mispeh* it only began to prevail in some Corners, as here in *Micah's* House. 3^{dly}, That *Phineas* was still alive, for there is no Reason to think that he lived the whole Time of the Judges, as a late Writer has it; * or Three Hundred Years, as the *Geneva* Annotators have plac'd it upon the Margin of some of our Bibles. And 4^{thly}, by comparing *Joshua* 19. 47. with *Judges* 18. 28, 29. where the same Story of the Tribe of *Dan* is repeated with this Variation, that it's called *Lechem* in the one Place, and *Laish* in the other. But these Chapters are annexed to the latter end of the *Judges*, that the Series of the History might not be interrupted in the beginning of it. For it's not probable, that *Eli* who is said to have judged *Israel* Forty Years, would have usurp'd the Office of the High Priesthood over the Line of *Eleazar*, (which it's probable he did) while *Phineas* was still alive.

Here we may see the sad and dismal Consequences that attend the declining from Monarchy into Anarchy and Democracy. If ever there was Force in this Argument, that the People ought to have a share in the Government equal with the Prince, and that the Power of the Prince is deriv'd from the People, it must have been here. The People of *Israel* were all descend-

* *A Modest Enquiry into the Preservative.* p. 10.

ed of the same Stock and Lineage, no Man could plead to greater Antiquity than another; their Riches and Inheritance was divided to them by Lot, and equally distributed among them. None could pretend that his Neighbour deriv'd his Possession, Rents and Revenues, from him. No Person could have any Claim to Precedency or Preference, save that he was the eldest Son of a Family, and that he was lineally and directly descended from his Ancestors. And yet we may see how the Wrath of God fell upon them for degenerating from this Form of Government, which He was so earnest to have kept up; that He commanded the Lineages and Genealogies of the several Families to be recorded, that their Right to Govern might be better known.

For they having broke through this Divine Institution, this Hedge of Regular Government, (by which they were to be preserv'd from the Enemy from without, and from the crafty Insinuations of Factious and turbulent Spirits from within,) we see what befel them. The Holy Spirit laments their piteous Case thus, *O that my People had harkned unto me, and Israel had walked in my ways; I should have subdued their enemies and turned my hand against their adversaries. The hatters of the Lord should have submitted themselves unto him, but their time should have endured for ever. He should have fed them also with the finest of the wheat, and with Honey out of the stony rock should I have satisfied thee.* *

Nothing is now to be seen among them but Woes, Miseries and Afflictions; a falling off from the true Worship of God, a defection into Idolatry. The Canaanites are no more to be driven

* Psalm 81. 13, 14, 15, 16.

out from among them, they are to remain to be Thorns in their Sides : They are Sold to their Neighbours round about; harrass'd, tyrannis'd and insulted over by those, who if they had continued to be peaceably Govern'd by their native Superiours, should have been made their Slaves. They now Consult no more the Divine Oracles, God is not known in all their Borders, *There is no fear of God in their hearts, and the way of Peace they have not known.* * The Incursions of their Enemies upon them, and their popular Tumults, made *The high-ways be unoccupied, the travellers walked in by ways.* The inhabitants of the villages ceas'd, they ceased in Israel. For the divisions of Reub. n there was great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. †

Almighty God ever mindful of his People, stirred up Judges from Time to Time to relieve them from the frequent Slaveries into which their Sins had brought them, to work Deliverance for them, and to reclaim from the abominable Idolatries, to which by the bad Examples of their Neighbours they were so much inclin'd. And at last being wearied with their Cries, after they had continued in a miserable State and Condition for the space of Three Hundred Years, under a great variety of fortunate and unfortunate Events, He raises up *Samuel*, that by his Means He might alter the State of their Government both in Church and State, and settle it upon a more lasting Foundation. It seems the Line of *Ithamar* had usurp'd the High Priests Office over the Line of *Eleazar*; for which, and

* Psalm

† Judges 5. 6, 7, 16, 17.

for the abominable Wickedness of his Sons, *Samuel* is sent to pronounce final Destruction upon the House of *Eli*; for God was so Wroth with His People at that Time, because of their neglect of his Service and Divine Worship, that he makes them fly before the Face of their Enemies; puts the Ark of the Covenant into the Hands of the uncircumcised; cuts off their Priests, and ruins their Place of Worship at *Shiloh* which look'd as if he had quite forsaken them.

The Children of *Israel* dispirited with such a great heap of Disasters, looking upon the neighbouring Nations as happy under a Monarchical Government, and being wearied of these popular Confusions which had so often befallen them, become Clamorous, and would not wait God's own convenient Time, in which he was to provide a meet Person to reign over them. They desire a King of *Samuel*, nay they will have one at any Rate, that they might be like other Nations; God is displeas'd with this so mutinous a Demand, but He complies with their Request; and as He did when He gave them the Quails in the Wilderness, He sent Flesh to their Teeth, but Leaness to their Bones. He gave them indeed a King but it was in His Anger, He ushered him in with Thunder and Lightning, to shew them that he is not to be address'd in a tumultuary Way. And here I must take notice of the Pamphleteer's bold Challenge.

" But search, (says he) and see whether you
 " can positively find a plain and express Passage
 " of Scripture, in which God instituted any par-
 " ticular Form of Humane Government for any
 " Nation in the World, unless you will except
 " one, which first wilfully and resolutely chose
 " it for themselves; or in which He Commands
 " all Nations to keep firm to that one Form.

" — And

“ — And remember that it ought to be a plain
 “ and express Passage to found such a Doctrine
 “ upon. *Page 15.*

Let him shew any express Passage of Scripture, any Practise, Precept, Example or Command, in all the Holy Scriptures, where the least hint of advancing his *democratical Ends of Government* is given. Monarchy is that particular Form of Human Government which God has instituted for one Nation, and by which Pattern all the Nations else in the World were to be ruled. There are positively found out plain and express Passages of Scripture for it. And that one Nation did not *resolutely chuse it for themselves*, it was what God had before determin'd they should be Govern'd by ; and therefore He tells them in express Terms. *When thou art come unto the Land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me : Thou shalt in any wise set him king over thee whom the Lord shall chuse, one from among thy brethren shalt thou set king over thee : thou mayest not set a stranger over thee, which is not thy Brother.* *

If this is not an express plain Passage of Scripture, there can be none : Almighty God had before declar'd Himself King in *Jeshurim*, he had appointed a particular Place to fix His Name there, the Tabernacle in *Shiloh* ; This He made His more peculiar earthly Abode. He was Absolute Monarch over *Israel*, and the Princes of Twelve Tribes were as Monarchs under Him, over so many Nations. They were to make up the Retinue of His Court, and always wait for His express Commands in difficult Cases. His

* Deuteronomy 17. 14, 15.

Will was to be declared to them by the High Priests and subordinate Priests, His menial Servants. Let me ask the Pamphleteer ; was not this Monarchy in its greatest Extent ? but least he should say it was a Theocracy and not a human Form of Government ; the Answer is plain. The Twelve Princes had each of them a Monarchical Government over their respective Tribes assign'd to them. And it was their Defection even from this kind of Government that brought all these Hardships upon them. When their great Sovereign saw that this Form of Government did not please them, then He prepar'd another for them ; but still they were to wait for it in His due Time, and not preposterously to pitch it out for themselves. This their irregular Way of Procedure was what become their Sin.

Nor was this Monarchical Government instituted among the *Israelites* only, the other Nations which proceeded from the Loins of *Abraham* enjoy'd this *Humane Form of Government* also ; nor did they wilfully and resolutely chuse it for themselves, it was what was bestowed upon them as a temporal Blessing by Almighty God. And *Abraham* said unto God, O that *Ismael* may live before thee. And God said, Bebold, I have blessed him ; and will make him fruitful, and will multiply him exceedingly ; *Twelve Princes* shall he beget. * We see also that *Esau*, *Isaacs* eldest Son, he was blest with the Progeny of *Twelve Dukes*, which were to have a Sovereign Authority over their Brethren, and were to be lineally succeeded throughout their Generations. † And let us observe the Gentile and Heathenish Nations, who had no positive Law promulgated to them, and were only directed

* *Genesis* 17. 18, 20.

† *Ibid* 36. 15.

by natural Instinct, to know what kind of Government was most proper for the Regulation of their Affairs, and we find it was Monarchy still, and hereditary Monarchy too. The *Philistines* had Five Lords, which were so many Soveraigns. *Balak* King of *Moab* is called *Balak* the Son of *Zippor*, i. e. Succeeded to his Father *Zippor* in the Kingdom of *Moab*. * And *Hamun* King of the Children of *Ammon* succeeded his Father *Nabash*. || In a Word, there are so many plain and express Passages of Scripture to shew that Monarchy is of Divine Institution, that the Pamphleteer when he has better consider'd on it, must needs find he has strangely out shut him, when he came so positively to give such a Challenge. — And remember that it ought to be a plain express Passage, &c. But I'll desire him to shew me in all the Holy Scriptures where the People chose a Head to Rule over them; where this Choice was approved of; and where such a Choice was not attended with dismal Consequences, both to Prince and People.

But to return, there's no doubt but this Forward and Head-strong Way in the Children of *Israel*, in demanding a King, was most offensive to Almighty God; nor would He be reconcil'd to them, till once He had terrified them, and made them become sincere and hearty Penitents for such an Offence. But this does not imply that either their being Desirous to have a Monarchical Government was in it self Sinful, or that they did chuse a King for themselves in the forecited Place. *If thou shalt say I will set a King over me*, He allows them to do it. But then, *he must be in any wise whom the Lord shall chuse*. There

* Numbers 22. 2.

|| 1 Chronicles 19.

is no Liberty of Choice left to them, nor did they pretend to it. They said to *Samuel* now make us a King ; they did not say to him, *Thou art old and thy Sons walk not in thy ways* ; * “ we'll have nothing to do with thee nor thy Sons any more, but we will look out for one among our selves, whom we shall think fit to Rule over us ; and we will choose him to be our King, and obey him. No, they ask a King of *Samuel*, and he inquires of the Lord concerning the Thing. The Lord grants their Request, but because they would not wait the Time He had appointed to set a King over them, therefore He chose one out of the least Family ; of the meanest and youngest of all the Tribes of *Israel*. And God was so displeased with their so preposterous a manner of seeking a King, that altho' He wrought several Deliverances for them by the Hands of their King, yet His whole Reign was so Aukward and Perverse, that God was oblig'd at length to shake him off ; and to make both him and his People who had so immoderately demanded him, to fall both together, by the Hands of the uncircumcis'd Philistines, upon the Mountains of Gilboa.

Saul being now dead, and *David* (having been sometime before, by the express Command of God anointed by *Samuel* to be King over *Israel*) succeeds first over the Tribe of *Judah*, and after two Years over all the Tribes of *Israel*. And here it's worthy of Observation, that though he knew God had rejected *Saul*, and that himself was to be King over *Israel*, though he had receiv'd all the Disobligations, and was so barbarously treated as Man could be (every Circumstance being considered) by *Saul*, though he was

hunted as a *Partridge*, and forc'd to fly to the un-circumcis'd for shelter. (*One day I shall fall by the bands of Saul*) Though *Saul's* Life was Twice put in his Hands, yet such was his Regard to his Sovereign, that he was angry with his Friend when he advis'd him to rid himself of his Enemy; and told him, *Destroy him not, for who can stretch forth his hand against the Lord's anointed and be guiltless.* * And how Exemplary did he Punish the *Amalekite*, † and the Eunuchs of *Ishbosheth's* Court? || This ought to be a Terrour to those who endeavour any thing against their Rightful Prince; when *David* would neither possess himself of that Throne which God had given him, nor dispossess those who enjoy'd it; because they had a Prior Title. But on the contrary, He brought to condign Punishment those Traitors, who to purchase his Favour, made his way to the Throne through Bloodshed and Murder.

Now is God's purpose intirely fulfilled; now *He found David His Servant, whom with Holy Oil he had formerly anointed*; now is the Royal Race plac'd in the Family and Lineage of *David*: And now do all the Enemies of *Israel* faint, fade away, and disappear, from before the Warlike *David*.

Solomon succeeding *David*, they who formerly were Enemies to the Children of *Israel* and rul'd over them, were now brought under Subjection; paid Tribute unto them, and begg'd their Peace.

Then it was, that the Day spring from on High came to visit them, then did all the Clouds of Disorder and Confusion disappear, and the glorious Sun of Order, Unanimity and good Go-

* *1 Samuel 26. 9.*

† *2 Samuel 1. 15. 16.*

|| *2 Samuel 4. 9.*

vernment, began to shine in its greatest Lustre. Then was the Ark of God restored ; Then was the Worship of God celebrated with its usual Solemnities ; Then were the Priests and Levites assign'd to their several Offices ; Then did the People of God become numerous as the Sand of the Sea Shoar ; insomuch, that it became the greatest of Crimes to offer to Number them ; *Then were the Garners full, &c. Then were the Oxen strong to Labour ; &c. And then were the People Happy that were in such a Case ; yea happy was that People whose God was the Lord.* Psalm 44. 12, 13, 14, 15.

The Scribler upon this occasion tells us a pretty Tale, that *Solomon succeeded David*, though there were several Brethren Elder than he ; what then ? *Reuben, Simeon and Levi, were Jacob's three eldest Sons, yet Judah is preferr'd. Esau is Jacob's eldest Brother, yet Jacob is loved and Esau hated. Manasseb is Ephraim's eldest Brother, yet the Tribe of Ephraim becomes the greater of the two.* Although Almighty God has shewn us, that according to the Course of his Divine Providence every thing is to succeed to another in an orderly, regular and decent Manner ; and that if these Rules be once broken or swerv'd from, (as in this same Case of the Primogeniture) then we are ready to fall into Disorder and Confusion ; well foreknowing the Call or Voice of the People would one Day be claim'd, which would become an inlet to vast Disturbances, Devastations, Miseries and Woes : I say, although God has pointed out Monarchy to us as a most excellent Form of Government ; and that the best way to keep up this Monarchy is, that the eldest Son or nearest of kin should linally succeed ; Yet he has not so restricted Himself as not to deviate from this Rule, when He finds it for His own Glory, and His Peoples Welfare.

Welfare. But when He does this, He manifests His Will by previous evident Signs and Tokens; condescending so far to frail weak Man, as to point out the reason why He does so. Thus *Reuben went up to his Father's Couch, he could not excel, Simeon and Levi were guilty of a base Riot and breach of Truce, therefore they were to be scattered in Jacob, &c. Esau took two Wives the Daughters of the Land, therefore he could have no Portion of the promised Land, for the Generation which then inhabited it were accurs'd, and never to be admitted into the Peculium of the Church.* And in this Case *Adonijah* seems to have been an aspiring Man of bad Principles, one who would stick at nothing to serve his own Interest; he would needs possess himself of his Father's Throne without his Father's leave, and his Father yet alive: He coveted his Father's Concubine, on purpose to create an Esteem of himself in the Eyes of the People; thinking thereby one Day to aspire to the Throne, though he knew that all this was against the express Command of God. For he tells *Bathsheba* when making his Sute to her for *Abishag*, that he knew the Kingdom belong'd to *Solomon*, for it was his from the Lord. * But *Solomon* was too Wise to be catcht by his Cunning; for when he understood by his Mother what was *Adonijah's* Request, he answered, and why not ask for him the Kingdom also, for he is my eldest Brother; plainly importing, that the Right of Inheritance belong'd to his Brother, though God had determin'd it otherwise; and will the Scribler shew this as an Example why collateral Lines should succeed?

The Pamphleteer upon this Occasion makes a

* 1 Kings 2, 12.

great deal of stir about *Solomon* depriving *Abiathar* of the Priesthood ; but he may let that alone, it will do him no Service. He may as well say, that *Solomon* ought not to have executed God's Judgments, formerly denounc'd against the House of *Eli* ; or that no Bishop in *England* has the Power of dedicating Churches, that being the Soveraigns Privilege and Prerogative ; an Office he's oblig'd to perform by himself and not another : For *Solomon* himself dedicated the Temple ; but *Solomon* as one inspired by God, could do that which can never be an Example to any other Prince, nor Laick Power. But after all what was it he did ? He bid him go home to *Anatboth*, the Inheritance of his Fathers and there reside ; but nevertheless he continued to be a Priest all his Life ; for in the Catalogue of *Solomon*'s Household afterwards, it expressly said that *Zadoc* and *Abiathar* were Priests.

That Form of Government hitherto practis'd throughout the World, at least by all Kingdoms and Nations made mention of in the Series of the History of the Old Testament, with whom the Children of *Israel* had any Correspondence or Concern. That Government pointed out by natural Instinct, to be most agreeable to the Will of God before the positive Law was promulgated. That Government, the Excellency whereof was so far observed by the *Israelites*, that it created an immoderate Desire of it, which in the Sight of God became a Sin, for which He thought fit severely to Punish them and their King. And that very Government foretold them by *Moses* that they were to have, is now by God's Appointment, and according to His own Mind, settled in the House and Lineage of *David* to succeed throughout all Generations.

Accordingly *Rehoboam* succeeds his Father, and now

now it is that the Pamphleteer's *Ends of Government* he so earnestly contends for (though never dreamt nor heard off before in the World) begins to take Place. The whole Twelve Tribes had now extended their Limits to the utmost, according to the Promise Almighty God had made to *Abraham*. They increas'd so in their Numbers that they were innumerable; never did such a Multitude of People inhabit so small Bounds; never was so much Riches, so much Plenty, and so many Temporal Blessings heap'd upon a People all at once. But what then, "They have been for too great a length of Time under Subjection to a Race of Princes as the *Preservative* has it. p. 15. *Jeshurim* waxed Fat and kick'd. The happy Times they enjoy'd under *Solomon* would not serve them, they must needs complain though the *Silver was as Stones, and the Cedar Trees like Sycamore Trees at Jerusalem*; and proportionally throughout all the promised Land.

That Race of Princes which God had so happily settled among them must be continued no longer, unless upon the Peoples Terms; they propose precarious *Ends of Government* which the Prince must serve, otherwise he must be none of theirs. They complain of Grievances when there was none, of Burthens when they were perfectly easy, and of Misery when never a People lived more happily than themselves did under *Solomon*. Nothing would satisfy this giddy-headed People, Drunk with Plenty, and overcharg'd with Luxury. They would gladly arrive at a greater pitch of Happiness but they knew not how; something was wanting to them but they knew not what. A changeable People they were, that wou'd not be content with the Rules of Government prescrib'd to them by so wise a Prince; nor with that Family God had appointed to Rule over them;

them ; neither with those Dictates and Precepts of Religion delivered to their Fore-fathers, from the Mouth of God Himself ; and to the strict Observance whereof they were daily admonished by His Priests truly serving Him.

None of these can have any Weight with them, *their own Ends of Government* must be serv'd, they must go to the Son, and complain of the imaginary Hardships they had undergone from his Father they must put him under such Restrictions and Limitations as if he fail to observe them, shall be a plausible pretext for Rebellion, and for turning off their former Ruler. *Rehoboam* had neither the Cunning nor the Policy of his Father to smooth them with a soft Answer ; nor the Prudence to continue those Ministers of State, with whom his Father was wont to consult in all weighty Matters ; for as the Proverb says, *new Lords new Laws*. So he being a young Man must have young Ministers, suitable to his own Temper, and reject those wise Admonitions given him by such as his Father had intrusted, and such as best knew the Humours and Inclinations of that unstable and fickle People. The first Step he took in taking Time to consider further of their Demands was Right, and had he seriously considered of the Matter, things might have succeeded better with him : But perhaps he saw their factious and seditious Spirit was risen to that heighth, that whatever he should yield to them would but increase their Desires, and incourage them to complain of more Grievances, whereby their Discontents would be so far advanc'd as to break out into an open Rupture ; as what Lengths will not the turbulent Minds of seditious Spirits come, when once they have thrown off the Reins of Duty, Obedience and Allegiance, to attain to *their Chimerical Ends of Government* ? They'll venture the ruin

of their Prince and themselves, and expose every thing, whether Sacred or Prophane, to Contumely and Reproach. These their exorbitant Requests, therefore, not being granted, that *Race of Princes* God had set over them *must be set aside*; and then they cry'd out aloud with a glorious **HUZZAH**, *We have no Inheritance in David, nor any Portion in the Son of Jesse; every one to thy Tents O Israel.*

But what is the Consequence, do they obtain their Desires? Is their Spiritual and Temporal Estate and Condition rendred any better? Do they live more happily under the ungrateful *Je-roboam*, to whom they had given their popular Call, than they did under the Conduct of the wise *Solomon*, set over them by God's Appointment? Do they now enjoy more Peace and Plenty? Does he redress the Grievances they complain'd of in *Solomon's Time*? Does he ease their Burthens and remove their Taxes? Does he Govern them with more Mildness and Smoothness than *Solomon* did? I suspect not. They have now renounc'd their Allegiance, they must maintain their Revolt. *Their pruning Hooks we formerly beaten into Plough Shares; he that bath not a Sword must now sell his Coat and buy one.* That plenty of Silver they had as Stones in the Street, and that Gold which abounded among them as Silver, must now be employed in preparing Materials for War, levying of Soldiers, maintenance of Armies, and all Hands must be set to Work to defend themselves against their Native Sovereign.

Their new King observing how unstable they had been towards their former Prince, notwithstanding the Blessings they enjoy'd under him, must fall upon new Methods whereby to keep them under Awe and Subjection: He must keep them

them stirring and in Exercise, and not suffer them to linger at home, to contrive and hatch new Mischief, if they should chance to dislike his Government.

He must still keep up the decorum of that Religion in which they were educated ; but his greatest Difficulty is how to manage that. He must not suffer them to go up to *Jerusalem*, the Place of Worship appointed them. That Temple which God had Chosen to put his Name in, must be no more the Place of their Resort, least the glaring Lustre of its Glory dazzle their Eyes, and the Decency and Decorum of the religious Exercises perform'd there, attract their Minds, and withdraw their Affections from him ; least they should return to their Duty to God, their Allegiance to their Prince, and their brotherly Love towards their formerly fellow Subjects ; and least upon second Thoughts they should be ashamed of their unsteady Temper and bad Choice, and the Perswasions of their Brethren should prevail with them to return to *the Rock from whence they were hewn, and look into the Pit out of which they were digged* ; and last of all, least the Priests at *Jerusalem*, whose particular Province it was to perswade them to a firm adherence to the Dictates of Religion, should upbraid them with their Infidelity and Disobedience. Their new created King must now think of some political Measures to divert them from thinking upon their Miscarriages, or of retrieving their former State or Condition. And since Religion is generally the pretence of keeping up the Minds of the People in their Duty ; their former Distance from the Place of publick Worship must be made an Excuse, and new Places of Worship must be erected, whereto they may the more

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conveniently Resort. He knew their Inclinations to Idolatry, their Fondness to Worship God under the Form of some Representation. Therefore *Dan* and *Bethel*, the opposite Confines of his new acquired Kingdom are pitch'd upon, as the fittest Places for setting up his Golden Calves. For their King himself, he had been educated in *Egypt* during his Exile : (a political People, who were rather inclin'd to make their Religion subservient to them, than to be governed by their Religion,) He resolving to frame his Religion suitable to his Interest, does what he can to establish his Kingdom upon human Politicks, without any Regard to the Service of God.

Behold now what becomes of this People thus fond of their imaginary *Ends of Government*; their Prince subverts them, they who were disobedient to their native Prince are forc'd to become subject to a Stranger, with the Peril of falling from the Exercise of that Holy Religion which was delivered by God himself, with this great Promise of Reward, *This do and ye shall live*. But still he was not sure of their hearty Compli-ance with this new modell'd Form of Worship, nor of their Fidelity toward him, so long as there was a Priest taught in the true Worship of God remaining within his Dominions. Therefore they are to be discourag'd, dispers'd, and depriv'd of their Livings ; thrust out of the Inheritance allotted to them by *Moses* and *Joshua*, and Banish'd ! Their Places are to be fill'd up by so many Syco-phants depending upon his new fram'd Court, and pretending to a seeming Sanctity : Their Birth, their Extract, the Investiture into their Order of Priesthood in the manner prescrib'd by God himself, is not considered. Such as were of a servile Race and had crept into the Favour of *Jeroboam* while he was a Servant, these must be

preferr'd. *And he made an house of high places, and made priests of the lowest of the People which were not of the Sons of Levi.* 1 Kings 12. 32.

Be they what they will, if they can but perswade the People to give Obedience and pay Allegiance to him as their native Sovereign, they are fit for his Purpose. Thus did *Jeroboam* go upon all the Political Methods that his human and earthly dispos'd Mind could suggest to him, to secure himself upon his lately acquired Throne, and keep him in Possession of his newly purchas'd Kingdom. But see how he is disappointed ; and so will all they to the Worlds End be, who take unlawful Methods to advance their own Interest. He neglects that God who had exalted him, and had done so great things for him, He rents and divides his Church, He withdraws his People from that solemn Place of Worship wherein God had put his Name, and in which he had promised to vouchsafe his more immediate Presence. This becomes *Jeroboam's* Sin ; this is the Ax which was laid to the Root of the Tree of his own Family to cut it off : This becomes the bane and ruin of his People. They are first impoverished by Taxes and heavy Burthens ; by the expensive Charge of frequent Wars, which they are oblig'd to maintain, in defending themselves against their Brethren ; and what a sad thing it is, when Schism, Faction and Division, is set up and encourag'd in God's Church and among his People ? When Altar is set up against Altar, then nothing is to be heard of but Murmurings in the Streets ; nothing but Heats and Animosities ; nothing but Poverty, Misery, Lamentations and Woes. Instead of going Hand in Hand to promote one anothers Interest and Welfare, nothing to be heard of but the actings of most bloody and inhuman Tragedies, every one sheathing his Sword in his Neighbours

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or Brothers Side. These populous Ten Tribes who not long since were Numberless ; whose Riches and vast abundance of all Things were past Expression ; whose Ease, Peace and Quiet, was such, as must have rendred them the happiest People in the World. Yet no sooner do they turn out of the right Road ; no sooner do they forsake the House and Lineage of *David* ; no sooner do they desert the Temple of God, and set up separate high Places ; no sooner do they despise those Priests who were lawfully Ordain'd, and chose new Priests to themselves, none of the Tribe of *Levi*, but the spurious Offspring of the lowest of the People ; Than from a huge prodigious Body ; from a vast Multitude of People, they do decay and decrease by degrees, till they are dwindled into nothing. Then all the Curses formerly pronounc'd upon Mount *Ebal*, are fulfill'd upon them, and pursue them until they Perish off the good Land wherein God had plac'd them. Their Numbers decrease ; their Strength, their Riches, are first exhausted in defending themselves and destroying their Brethren : They next fall foul of one another by Civil Wars and frequent Usurpations. The Enemy from abroad on all Hands oppresses them, brings them under Subjection, and makes them Tributary. How great were the Devastations made by *Hazael*? And how sudden was the Destruction of the House of *Abib* by *Jebo*? And what is the end of this once happy now miserable People ? Final Destruction. They are at length reduc'd to an Handful ; that Handful is carried into Captivity ; they are pluck'd up from that good Land God gave them to possess, and carried into a strange Land, never afterwards to return any more.

This is the first Example in all the Holy Writings of a Race of Princes set aside, that the po-

pular Ends of Government might be serv'd. So Israel rebelled against the house of David to this day. And it came to pass when Israel heard that Jeroboam was come again, that they sent and called him into the congregation, and made him King over all Israel. 1 Kings 12. 19. And see how it afterwards fared with them for their Rebellion; God by the Hands of Samuel, first appoints *Saul* to be King over Israel, and then *David*; for it was God that gave them these two Kings, they did neither chuse nor make them Kings; but here the Congregation of Israel made *Jeroboam* King. If it be objected 1 Kings 21. 29. That God had appointed him to be King by the Prophet *Abijah*, it is answered, that the Prophet only foretold he was to be King, but did not appoint him. For whomsoever God had appointed to be King or Priest in the Old Testament, the Holy Oil was always made use of to anoint them. A further Proof that none ought to presume to take upon him the Orders of Priesthood, or aspire to the Throne of a King, but such as are immediately or mediately call'd by Him in a regular Way to these Great and Holy Functions. Thus we see *Jebe* was anointed, and *Hazaek* was anointed. But *Jeroboam* the first Leader of the Revolt and Rebellion of the Children of *Israel*, and the first Usurper that sat upon a Throne; judging that People, (who was not of the House and Lineage of *David*,) was not anointed; and therefore God said, *They set up Kings, but not by me, and Prophets whom I have not appointed.*

The Pamphleteer then errs egregiously, when he says the Children of *Israel* chose any kind of Government for themselves; for it was by God's special Command that they were blest with a Kingly or Monarchical Government; and it was from him they first receiv'd a King. *Jeroboam* is the

the first whom the Congregation is said to have made King.

Nay, I appeal to the Pamphleteer himself, whether he can shew me the least Precedent in all the Scriptures, that ever a Race of Princes was set aside ; that those *Ends of Government be proposed might be serv'd*, and that the serving of the *Ends of Government* after such a manner was approved of. In prophane History there has such vast Inconveniencies happened upon the Endeavours that have been made to serve these *Ends of Government*, as plainly prove this Opinion to be Groundless and Unsupportable by any kind of reasoning. Let him consider the dismantling of the *Roman Empire*, and dismembering of the Kingdom of *Lombardy*, when the Pope and petty Princes of *Italy* divided the Spoil ; what a vast Havock and Devastation of People it occasioned, before they could procure their design'd *Ends of Government to be serv'd*. Let him consider the *Republick of Holland*, and see, however plausible their Pretexts for a revolt from the *Spaniards* may be, what a vast many Lives, and what a quantity of Blood and Treasure it cost them ; how low they were brought when the *French King and Queen Elizabeth* had Pity on and assisted them ! How they were forc'd to bring their Government as near to Monarchical, as is that of making an *Hereditary Statholder*) what were the Confusions, how great the Incursions and Inroads the *French King* made upon them ? Was not their State like to have been shaken all to Pieces, till they were forc'd to restore the Station of Statholder again ?

And what were the Troubles this Kingdom of *England* suffered (not to mention former *Usurpations*) during the Fourscore Years Contests betwixt the Houses of *Lancaster* and *York* ? And are the Woes, Miseries, Afflictions, Disorders and Con-

Confusions? Are the Burthens, Taxes, Impositions, Decimations and Forfeitures? The Imprisonments, Banishments, Transportations? The Whip, Pillory and Gibet? The Decapitations, Murder and Bloodshed, of various kinds, in Skirmishes, Fights, Battles at Sea and Land? When every one was ready to run his Sword into his Neighbours or Brothers Heart? Are the factious Divisions, the various Revolutions and Devolutions, turnings and turmoilings, Alterations and Changes in State Affairs? The several Sectaries that sprung up, which turn'd out and quite ruin'd the Church in those sad and doleful Days, and the impending Ruin of the State, which began in *Anno 1637.* when the old Women threw the three Footed Stool in the high Church of *Edinborough* at the Bishops Head? Ushered in the Dethroning and Murder of that Glorious Martyr of Blessed Memory King *Charles I.* continued by various Forms and Proteus like Shapes of Government, till *Anno 1660.* that it pleas'd God to restore King *Charles II.* of Glorious Memory to the Throne of his Ancestors, and Monarchy to its ancient Lustre? I say, are all these Things quite forgotten, and out of the Pamphleteer's Mind, that he would have such doings again, and contend for such *Ends of Government*, as never yet began without a vast deal of Disorder and Confusion, however they might End; and History does not afford many Instances where their Event has been very Happy.

But to return from this Digression, God being mindful of his Promise to *David*, continues the Civil Government over the two Loyal Tribes, and such as continued in their Duty and Allegiance to his Posterity, till they also rendered themselves unworthy of his Mercy. So that their King also must have that dreadful Sentence pronounced against him, *and thou profane wicked Prince,*

Prince, &c. And he, together with his People, must go into Captivity. But though the Kingly Government, because they were become unworthy of so great a Benefit, must cease; yet they still continued the chief Care and Management of the Secular Government, in the nearest of Blood to the Royal Family. Zerobabel the Prince of *Judah* (of whom also our Blessed Saviour according to the Flesh is descended) is he that leads the Captivity of *Judah* again to their own Land. After which, that the Prediction of *Jacob* might be accomplish'd, *that the Scepter should not depart from Judah, nor the Law-giver from between his Feet, till Shiloh should come.* Therefore the Tribe of *Levi*, the Law-giver appointed by God, must take up the chief Management of Affairs, both Civil and Ecclesiastical, which continued in the High Priests, until Christ the Messiah came to Redeem His People, and to declare the wonderful Works of Salvation to Mankind: For when *Herod* an *Idumean* by Birth, and not of the Off-spring of *Jacob*, was declared King of the *Jews*, then our Saviour came into the World.

I am not Ignorant that there were several Broils, Dissentions, Animosities and Commotions, which happened upon the Succession of Priests to the Pontificate: But the lineal Succession still continued in the Tribe of *Levi*, the House of *Aaron*, and Posterity of *Phineas*. One of the most memorable Dissentions among them was that of *Manasses* Brother to *Jaddus* the High Priest, who married *Sanballat*, Governor of *Samaria's*, Daughter *Nicasa*: Upon which the Elders of *Jerusalem*, together with the High Priest and People, being moved with Indignation, would not suffer *Manasses* to officiate at the Altar; whereupon he went to *Sanballat* his Father in Law, with a Profession of the Love he had for his Daughter

Daughter, but at the same Time he could not submit to loose his Priesthood and Honours annex'd to his Family, and the highest of all others in Esteem among the *Jews* for the sake of a Wife, though never so Excellent; (for the Church had as great a regard to the lineal and uninterrupted Succession of the Priesthood in the old Dispensation, which the Pamphleteer so strenuously contends against, as in the New,) Upon which *Sanballat*, rather than lose the Honour of having a Priest to be his Son in Law, promises to build a Temple upon Mount *Gerizim* that should overlook *Samariab*, not inferiour to that at *Jerusalem*; which he actually did, and a numerous Congregation of Priests and Israelites that hampered in foreign Marriages resorted to it; together with all those whom their Interest, as being in hopes of Preferment among Strangers, led thither, or who for their vicious Lives had been excommunicated from the Worship of God at *Jerusalem*. Observe again what the Consequence is of loosing a just and due Regard to the Unity of the true Church; and what sort of People these are who are possess'd with Latitudinarian Principles, when, the *Samaritans* or *Sicbemites* such as are of *Manasses* Congregation, the Schismaticks who would not, or could not, (because of their bad Lives and Conversations) repair to the publick Worship at *Jerusalem*, when they find the *Jews* in a prosperous State, and that Immunities and Privileges are granted to them by *Alexander*: Then they are Brethren to the *Jews*, their Allies, &c. and petition for the same Advantages. But when *Antiochus Epiphanes* invades *Judea*, ransacks *Jerusalem*, defiles the Temple, and reduces the *Jews* to a most miserable and despicable Condition: Then the *Samaritans* deny their Interest in, and Relation to them, call themselves *Sicbemites*, and

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came first to be broach'd, and how it came to be made use of as an *Asylum* by the first Reformers at *Geneva* and *Switzerland*, to save themselves from the Dint of the Popish Arguments, asserting the Validity of the Church of *Rome*, upon the account of the uninterrupted Succession of Bishops in that See from the Apostles Days. But that those who so earnestly contended for a Parity among the Pastors of the Church, were glad to quit that Topick for fear of being born down by their Adversaries the Independents; and although most of the Presbyterians in *Scotland* have of late Times again asserted the validity of a Church, notwithstanding an interruption; yet that was most vigorously denied by all the Presbyterians, about the Time of the sitting of the Assembly at *Westminster*, as appears by their publick Writings, where they put this Query.

Ecclesiastical Power being originally in Christ, how shall any Part of it be delivered from Christ to Man, but by some fit intervening Medium or mean of Conveyance betwixt Christ and Man; and what Medium or mean of Conveyance can suffice if it do not amount to an Authentick Grant or Commission for such Power.

“ This was objected against them in answer to “ the first Edition of their Book, that by their “ Principles an uninterrupted Succession of or- “ dained Persons was necessary, which Suc- “ cession they could not pretend to unless they “ would justify the Antichristian Ordinations of “ the Church of *Rome*.

“ They in Answer to it in the Appendix to “ their Second Edition plainly assert these two “ Propositions. 1st, *That the Reformation was begun before the Council of Trent, and till the Council of Trent, the Church of Rome was not so corrupted as that her Ordinations were null. The Church of Rome could as validly Ordain as Baptize, and who*

ever did question the Validity of her Baptism. 2dly, The English Clergy had not their Ordinations from Rome, Christianity was very early (Anno 63. or 64.) in Britain, and Church Officers were then ordain'd, and a Succession of valid Ordination was always uninterrupted continued.

" They wrote also another Treatise, * where-
" in they declare, They think it no Disparagement to
their Ministry to say they receiv'd it from Christ and
his Apostles, and from the Primitive Church; through
the impure and corrupt Channels of the Church of Rome.
p. 44. and p. 45. they write thus. The receiving
the Ordination from Christ and His Apostles and the
Primitive Church, and so all along through the Apo-
state Church of Rome, is so far from nullifying our
Ministry or disparaging of it, that it is a great strength-
ening of it; when it shall appear to all the World that
our Ministry is derived from Christ and His Apostles,
by the Succession of a Ministry continued in the Church
for above 1600 Years, and that we have a Lineal
Succession from the Apostles.

Thus far these great Champions for the Pres-
byterian Interest, thus far have they delivered
their Opinion of the Constitution of a Church;
and much more of this Nature could be produc'd
from the above-nam'd Treatises, from which
these and several other Citations to this Purpose
were collected by the aforesam'd ingenious Au-
thor for a Toleration; wherein he shews it to be
certain, " that the Presbyterian Fathers all Britain
" over, from Anno 1640. to 1660. would have
" condemn'd the no Necessity of Ordination or
" uninterrupted Succession, as you may see in
Letter 5. § 46. p. 241.

* *Jus Divinum Regiminis Ecclesiastici. The Divine Right
of the Ministry of England authorised by the Provincial Assembly
of London. 1654.*

Thus

Thus he makes the Necessity of Ordination and uninterrupted Succession Reciprocal. Therefore since the Pamphleteer has contended, that *there never was an uninterrupted Succession kept up in Fact*, and that there is no Necessity for its being kept up as you see he asserts with the greatest Earnestness: He must likewise contend that there is no Necessity for Ordination, which however becoming a common Pamphleteer would be most unworthy of a Bishop.

I now come to the further Examination of this Pamphleteer's Principles, which I shall do by comparing them with those of the greatest Hereticks and Schismaticks of the Primitive Times, and with the most famous Schismaticks of these later Times.

To begin with the *Arians*: They sometimes own their Orthodox Belief of the Holy Trinity, as appears by *Arius* and *Eusebius* his fellow Heretick. Their Letter to *Constantine* —— *If we do not believe thus these things, and (if we do not) truly admit of the Father, the Son and the Holy Ghost, after such a manner as the whole Catholick Church and the Scriptures do teach, God is our Judge now and in the Judgment to come.* *

How far do they exceed the Pamphleteer? Who does not in the least insinuate his Belief of the Holy Ghost, or so much as name Him in all the *Preservative*, but as it were industriously shuns the doing of it in Places most requisite, as in p. 67. And for that of a Catholick Church he never has the Expression save once, when he's making use of those he calls his Adversaries (the *Nonjurors*) Language. And is not to dis-believe the Trinity, to have a Disesteem of the Catholick Religion

* *Socrates Lib. i. Ch. 26.*

and to render the Powers and Privileges of the Church despicable, to be worse than an *Arian*.

He'll rather be any thing than a Papist, and what is it that disobliges him so much at the Papists? Why? Because as I have formerly observ'd, It's a Religion *must Act universally the same way*, and quite discourages a *variety of Tempers and Principles*: Well said, variety of *Tempers or Principles*! that's your Dagon, your Darling; and **Union** and **Communion** is what you mortally hate.

The *Novations* were a People who believed in the *Homouſian Creed*: They deriv'd their *Mission* from the Apostles. The Bishops who consecrated *Novatus* were Orthodox in their Belief, and had what they did been done in a regular Way, his Consecration had been valid, and had there been no Necessity of **Union** in the Church, the Primitive Fathers were much to blame for being so hard upon them, but the great *Constantine* was so sensible of the Necessity of this **Union**, that he sent for one *Acesius* a *Novatian* Bishop to perswade him to Subscribe to the *Nicene Canons* about the Creed and Observation of *Easter*. He answered these Two were no new Things to him, he believ'd and had receiv'd them from the Apostles Times: Why then (says the good Emperour) do you break the Communion of the Church? Because replies the other, I have been taught, that if once a Person be guilty of that which the Scriptures call a mortal Sin after Baptism, he cannot be receiv'd into the Participation of the Holy Mysteries; he may indeed be exhorted to Repentance, but ought not to entertain any Hopes of Remission from the Priests but from *God*, who only is able, and has Power to forgive Sins. To which the Emperour reply'd, O *Acesius*, set you a *Ladder up to Heaven*, and do you alone climb up to it. If such a Ladder could have been set up, I should have

have advis'd the Pamphleteer to endeavour to procure it ; for he very much Symbolizes with this *Acesius* in these Hetroodox Opinions.

The Presbyterians hate this *variety of Tempers* as much as any, they use great Endeavours to keep up Union and Communion among themselves ; their Terms of Communion are very high, and those they *assume* must give evident Signs of a full Conviction of their Principles, before they can be admitted to partake of their Church Privileges ; they extol its Powers, zealously assert its Independency ; their Penance, Excommunication, greater and lesser are duly observ'd ; and although they only pretend to pronounce a declarative Absolution, yet they will not pronounce it but upon signs of Repentance ; nor do they admit any Delinquent into Communion, till the Minister of the Parish he belongs to certify by a Writ, that such an one has satisfied the Church. Whether they exceed the Pamphleteer in Principle I leave the Reader to judge.

So that if this be the best Preservative the Pamphleteer has to offer whereby to preserve his Laicks from being tainted with the Principles and Practices of the *Nonjurors* ; God preserve me and all good Laicks from it : For he must be first destitute of all true Notions of an Orthodox Principle, whether in Church or State : He must be a Laick of a narrow Sence and shallow Wit, but then he must have a very wide Conscience, capable to entertain any Notion, (provided it sute with his Interest,) who will be led into such a Snare or catch'd by such a Gin.

But let us further enquire into the Scriblers Behaviour : He says Queen *Elizabeth*, by virtue of an Act of Parliament, nominated a Commission to turn out all those Ecclesiastick Persons who would not take the Oath of Supremacy to her.

In answer to this ; I would first desire him to shew us, that their refusing to take the Oath of Supremacy, was not a Consequence of their owning the Usurpation of the Bishop of *Rome*, and the other Corruptions of that Church : If it was, I would ask him, whether any Persons maintaining the Heretical Doctrines of that Communion, in opposition to the Catholick Church of all Ages ? And whether the Reform'd Governours and Members of the then Church of *England*, could have any Spiritual Right to the Sees they then possess'd ? If it cannot be proved that they had any Spiritual Right to the Sees they possess'd ; then I ask him Thirdly, whether the Secular Power assisting the Church, and forcibly driving away such Heretical Bishops from the Local Possession of their unjustly retain'd Bishopricks, (as in the Case of *Paulus Samosatenus*,) either is, or can be called a Lay-deprivation ? But, supposing he cou'd prove the same Practise upon the Reformers, as the *Nonjurors* Charge upon their Adversaries, yet that Objection wou'd be of no force ; because he might as well accuse the Reformers themselves of those very Corruptions and Errors of Popery, from which they did reform, as Charge the *Nonjurors* with an Heretical Practice of their Fore-fathers, (supposing them to have been guilty of it) from which their present separate Communion, their printed Vindications, and their very common Discourses do publickly and sufficiently declare them to have reformed.

The Pamphleteer has also endeavour'd to proselitise his Reader, by pretending an Agreement between his Doctrine, and that of the first Reformers. See his own Words, p. 88. — “ That you “ imitate our first Reformers, who scorn'd to take “ their Claim to the Purity of the Gospel from “ such Topicks ; (viz. of uninterrupted Succes-
“ sion)

“ sion) that you do not put the Cause of the Re-
 “ formation upon such Trifles. — That you
 “ cannot put their or your own eternal Salvation
 “ upon their regular Ordination and unbroken
 “ Succession from the Apostles, because this would
 “ be to put it upon the Invention of Men, and
 “ not the Declaration of Christ, and indeed upon
 “ what you may be very well assur'd never was.
 They scorn'd, says he, to take their Claim from
 such Topicks as an uninterrupted Succession: Re-
 gular Ordinations and unbroken Successions are
 Inventions of Men, and Chimerical Terms of
 Salvation.

The latter part of this Assertion I have already, I hope, proved to be false; and for the other, I shall leave the whole World to judge of the Truth of it, when they have considered, first, The continued Care of the Church of *England* from the very Infancy of the Reformation, to prevent an Interruption in the Succession, as appears by their publick Records, as well as by the Writings of particular Governours and Members of it, in which are preserved both a Series of the Succession, and an History of as many of the Consecrations, as are necessary to prove the continuance of that Succession: Particularly the Record of Archbishop *Parker's* Consecration, which is a standing Evidence against the scandalous Assertions of the *Roman* Church, and a lasting Monument of the Church of *England's* Care to continue the *Mission*. Secondly, The Articles, Canons and Rubricks, of the same Church, in which she insists upon the necessity of a lawful Call for the Administration of the Sacraments, and what that Call is she plainly discovers, in her Preface to the Form of Ordination, where she expressly declares the *Mission* to be derived from the Apostles, and Decrees that no Man shall be accounted, &c. a lawful

lawful Bishop, Priest or Deacon, &c. except be called, &c. or hath had formerly Episcopacy Consecration or Ordination.

And now to sum up all, To say that ever there was an Interruption in the Succession of Ministers of Bishops here in Britain, whether at the Reformation or at any other Time, is both False and Scandalous; and to say that the Church has any other Foundation than its Establishment by Law, or that Lay-deprivations are valid, is putting upon a precarious Bottom. For at that rate the Church may be both made and unmade in a Year as the Legislator shall think fit. For example, the Presbyterians in Scotland turn'd the Episcopal Clergy there, and intruded their Churches; who upon a fresh Occasion may have been in like manner supplanted by their dependents, these by the Anabaptists, the Anabaptists by others; till their Religion should have become as mutable as the Fashion and Colour of their Cloaths. From all such unchristian Assertions and Practises, (I here conclude with the Prayers of the Church) From all Seditious, Privy Conspiracy and Rebellion; From all false Doctrines, Heresy and Schism; From hardness of Heart, and contempt of thy Word and Commandments.

Good Lord deliver Us.

Almighty God, who shewest to them that labour in Error the Light of thy Truth, to the intent they may return into the way of Righteousness; O God, be merciful to them. And to all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all things as are agreeable to the same, through our Jesus Christ. Amen.

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